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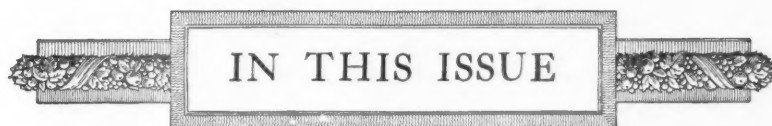
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MISSIONS



At the Parting of the Ways in Disarmament

J. H. RUSHBROOKE

American Education and Indian Citizenship

PATRICK J. HURLEY

From Aungbinle to Kokine in the Land of Judson

P. H. J. LERRIGO

The Covered Wagon Starts Across the Continent

HOWARD B. GROSE

Heart Hunters Among Head Hunters

GEORGE J. GEIS

Fifty Memorable Years for Indian Youth

WILLIAM B. LIPPARD

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QUESTION BOX

(Answers found in this issue)

1. What meeting is scheduled for January 19-20, 1932?
2. Who is William E. Bowles?
3. What will convene on August 4, 1933?
4. Who plans to visit Australia and New Zealand next year?
5. Who served as secretary of the Hakka delegation at an important conference last October?
6. Who marched "day after day through rain and snow to arrive empty handed in a strange land"?
7. Who is Arthur Pollard and what did he do?
8. "If you love the human race, human beings will love you." Who said this and on what occasion?
9. What was described as "a symbol of the bravery and dauntless spirit of a great Christian missionary and his little family"?
10. Who sang in three languages?
11. "We shall not drift into peace." Who said this?
12. What is the meaning of *Karai Kasang*?
13. What medical missionary began his service in 1889?
14. What chaplain baptized 137 converts from his regiment during the war?
15. Who sailed through the Golden Gate to China 29 years ago?
16. What took place in a stable 65 years ago?
17. "The people of all nations are my brothers and sisters." Who said this?
18. Whose compensation is described as "only the spiritual returns for serving a Master whom he loves"?

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This contest is open only to subscribers.

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VOL. 22

MISSIONS

NO. 8

AN INTERNATIONAL BAPTIST MAGAZINE

HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPARD, Associate Editor

EXECUTIVE AND EDITORIAL OFFICES, 152 MADISON AVE., NEW YORK CITY

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Why We Go Into Missionary Service

*Selected sentences from responses by newly appointed missionaries
at the presentation service at Kansas City*

Donald F. Perron.—We shall endeavor by word and by life to preach the universal brotherhood of man. In so doing we hope that we shall help to hasten the day when Christ shall reign supreme in the hearts of men everywhere.

Bruno H. Luebeck.—For me the people of all nations are my brothers and sisters. My message to the world is Jesus the Way, the Truth and the Light.

Walter R. Werelius, M.D.—We would preach Jesus Christ and Him crucified, and resurrected, the living Saviour.

William H. Cummings.—The Christian experience of Mrs. Cummings and myself is such that there is no other alternative than to give our life in missionary service.

M. Vincent Young.—The missionary force across the Burman border is far too meager, so I am very anxious to return and join my father and my brother who are now on that field. It is a great challenge to Mrs. Young and me as we go out together as your representatives and as ambassadors of Christ.

Evelyn Stephens.—My sister and I want to take to China the Cross of Christ. We hope also that as we go we may in some measure help to build good-will between the United States and China.

Alfred C. Davis.—We go to Assam because Christ is dear to us; because we believe that Christ supplies all of our needs; because we are convinced that regardless of where any person may be or under what conditions, Christ fulfils their needs.

Julius Kish.—Twenty-four years ago I was an immigrant boy. A Baptist missionary told me it was

my duty to bring Jesus Christ to my people. I have never forgotten what he said.

Dæsie Yut-Sen Lawyou.—My work in San Francisco in helping to bring little children to Christ will be only answering His plea as He said: "Suffer little children to come unto Me."

Laura Adele Chism.—My earnest desire is that I might have the love of Christ in my heart so sincerely and so deeply that I may help to put it into the lives of the foreign-speaking women in Chicago.

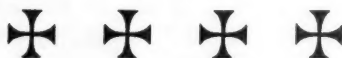
Nancy Ellen Espy.—As I go to Milwaukee to work among the Polish people it is my hope that I may so live Christ and so present Him to them that they will want to accept Him as their way of life.

Olive Buchner.—I realize that the gospel is not for one child, not for one country, but for all. So it is with gratitude that I go to the Philippine Islands to tell this same story that did so much for me.

Elsie Larson.—The most important purpose of my life will be to bring to the people the message of Christ who can satisfy every need and whom to know is life eternal.

Faith Warburton.—Twenty-nine years ago my father and mother sailed through the Golden Gate to China. As I go to Managua I count it also a privilege to dedicate myself to the cause of Jesus Christ.

Rose Williams.—I count it a privilege to live and teach the Gospel of Christ that those to whom I go may come to know Christ as a reality in their lives and a power that will lead them on to a fuller and richer citizenship in His Kingdom.



MISSIONS

VOLUME 22

SEPTEMBER, 1931

NUMBER 8

What You Will Find in This Issue



MISSIONS for September, now that the summer season is over, steps again into its regular stride and presents an issue that from cover to cover is attractive, thoroughly readable and full of appealing interest. No one can complain that it lacks variety. The whole realm of our missionary enterprise, Christian internationalism, pioneer missionary evangelism, education at home and abroad, thrilling denominational history, news from everywhere, all comes within the compass of its pages. Not less than 17 mission fields of Northern Baptists are represented in the general articles and in the news and departmental sections.

Within the memory of this generation of MISSIONS' readers the denomination has celebrated four significant missionary centenaries, two of national and two of state organizations. Now comes a third centennial, that of The American Baptist Home Mission Society, already made prominent at the Kansas City Convention. The Covered Wagon, emblem of nineteenth century missionary pioneering, has started a twentieth century trek across the continent. The Editor attended the opening celebration at Brockton, Mass., and describes this historic occasion. The Wagon was given a spirited send-off amid a warmth of enthusiasm and a glow of pride that well matched the torrid temperatures of the summer day. Later issues will feature the daily adventures of the Wagon and the local celebrations at historic places along the way.

Since we are thus recalling early days in home missions it is fitting that pioneer foreign missionary experiences should also be included. So Dr. Lerrigo traces the marvelous transformation from the time of Adoniram Judson a century ago in Burma to the completion of the new college that bears his name, while George J. Geis, for nearly 40 years in Burma, gives a vividly picturesque portrayal of missionary service among the wild Kachin people in the hills. Some person with a good voice should read this story aloud at a missionary meeting. While he is

doing so, study the audience and you will see a fine demonstration of unanimous and unflagging attentiveness.

Mr. Lipphard, en route to Kansas City, stopped at Bacone College to attend its 50th Anniversary and writes an account of his visit to this outstanding Indian school. His story is followed by the commencement address of Secretary of War Patrick J. Hurley, a member of President Hoover's Cabinet. We are glad to give this informing review of what education under Christian auspices means for the American Indian.

We commend for most serious reading the urgent message of Dr. J. H. Rushbrooke, re-enforced by an appeal to all Baptists from the Baptist World Alliance. Surely the grave question of disarmament is an issue that depends on the "resolute and continuous education of public opinion." Beneath all the surface indications of economic and financial crises in Europe, lurks this insistent problem of disarmament.

While these larger topics and leading articles are of pressing import they should not detract from the news and departmental pages. Here, also, is variety in abundance. A new church for Negroes in California and another for lepers in Burma; tributes to departed missionaries; travel experiences; hospital reports; progress in the vast missionary service of our women's societies; reports from men's councils; news from the ever-alive W. W. G. and ever-alert C. W. C. chapters; all are packed away in a score of pages that will amply repay reading. Do not overlook the report of plans for the Berlin Congress of the Baptist World Alliance. This is sure to bring many inquiries from Baptists who expect to go to Europe in 1933.

With so varied an array of contents this issue should be of real value in reviving missionary interest after the lull of the vacation period and in resuming the autumn activity in the churches. Yet it is only one of eleven issues of similar excellence projected for the year. So MISSIONS plans to do its part in helping to make this a year of blessing and progress in the Kingdom cause.

The Covered Wagon Starts Across the Continent

Following the Trail of the Pioneers from Coast to Coast—The American Baptist Home Mission Society opens the public celebration of its Centenary Year at Brockton, Massachusetts, with a Gala Day—Popular Response to the Romantic Lure of the Pioneers

BY HOWARD B. GROSE



REPRESENTATIVE NORTHERN BAPTISTS FROM MANY STATES AT THE OPENING CELEBRATION OF THE HOME MISSION SOCIETY'S CENTENARY AT BROCKTON, MASSACHUSETTS



HOEVER conceived the idea of the Covered Wagon following the pioneer Baptist trail across the continent as one means of celebrating the one hundredth anniversary of the American Baptist Home Mission Society would certainly deserve the prize if one were to be given for the ablest device to call public attention to the centenary year of this noble organization. In a day noted for publicity attractions this is easily eminent. It catches the popular imagination; it awakens curiosity; it has the thrill of heroism and the human touch. It opens unknown and romantic chapters of our early history to multitudes of people, Baptists among others, who little realize at what cost our continent was settled and our Christian civilization established. The Covered Wagon has a unique mission to perform as it winds its way along the trails—now often transformed into highways—made luminant by pioneers whose names will this year become familiar for the first time to millions whose lives have been made possible by their unselfish and altruistic devotion to a great cause.

The start of the trek was to be at Brockton, Massachusetts, and the date June 20, 1931, henceforth a historic date to be added to the many which the Bay State holds for Baptists, who in the earlier days of the Colony were regarded as more fit for imprisonment or expulsion than citizenship. But that only meant fame and ultimate honor for the men who loved liberty of conscience more than life, like Roger Williams and President Dunster of Harvard. Now we are going to add the names of missionary-minded pioneers like Peck and Rice and Fisher, who preached the gospel, started churches and schools, and laid the Christian foundations of the mighty commonwealths of the Great West.

We are going to add much more as time goes on, for there is a wonderful story that lies enfolded within the symbolic confines of that Covered Wagon. But our present task is to make the start at Brockton, thriving city of 64,000 population, some thirty miles south of Boston. It had been planned by the Home Mission Society to hold the June meeting of the board at Brockton, so that all might be present at the special exercises marking

the actual start of the Covered Wagon across the country. Thus it came about that a party of twenty of us, representing the board and staff of the Home Mission Society, plus MISSIONS, took the Fall River boat on Thursday afternoon, June 19, left a sweltering metropolis for a refreshingly cool night on the Sound, and at eight o'clock next morning boarded a bus provided by Brockton courtesy to carry us the thirty miles or so to that fair city, crowned by its fine churches, schools and public buildings, and its attractive homes. The First Baptist is one of the most imposing and thoroughly equipped of the church edifices, and everything was in readiness for the party, which included some of the wives, together with Mrs. K. S. Westfall and Miss G. de Clercq of the Woman's Home Mission Society. It may be said here that the ladies of the First Church gave the visitors a luncheon at noon and a dinner in the evening, both occasions of gracious hospitality highly appreciated by the guests. Pastor Swaffield and his people certainly did their share to make the day pleasant and memorable.



FIRST BAPTIST CHURCH AT BROCKTON, OF WHICH REV. FRANK M. SWAFFIELD IS PASTOR

I had my first sight of the Covered Wagon in the morning, while the Home Mission Board sub-committees were getting details in order for the meeting which was to follow the exercises at the Fair Grounds, where the city authorities had placed the commodious Agricultural Hall at the disposal of the Centenary Committee. I was driven to the Fair Grounds by the son of the builder of the wagon, who took almost as much pride in the matter as his father.

After an inspection of the now famous vehicle with which our readers are destined to become familiar, the courteous son took me across the city to his father's shop in which for about five weeks, as

he told me with beaming face, the seventy-four year old builder worked away with great satisfaction at the construction of a wagon following closely the lines of the authentic model of those in use a century ago when eastern pioneers like Peck followed the trails westward. My brief interview convinced me that there was no happier or prouder man in Brockton that day than that master builder, who had spent more than fifty years at his trade; that he counted this particular job as the event of his life; that while the wagon looked slender for the wear and tear of a continental pilgrimage its strength was guaranteed, every foot of timber having been rigidly tested and every point of strain reinforced with steel sheathing. "Strong?" said he



FATHER AND SON PUTTING FINISHING TOUCHES ON THE BAPTIST COVERED WAGON

when I raised the point which I knew many would raise; "that wagon will outlive anyone connected with this celebration today." To feel sure that honest work had gone into it one look at the builder sufficed.

It was a joy to meet him and to hear the praise of his Home Mission employers. The work was complicated and involved many alterations. "There never could be finer men to work for," said the old man with emphasis. And I found on the other side a similar opinion that a more competent and intelligent and honest builder could not have been found for this task.

Two Sunday school picnics helped enliven things at the Fair Grounds, and incidentally furnished an inspiring addition of boys and girls and young people to the audience of between fifteen hundred and two thousand that gathered in Agricultural Hall at two o'clock. The heat wave had not yet subsided, and the thermometer registered in the nineties, so that the breezeless hall was undeniably warm, especially on the platform to which the "dignitaries" were summoned by Dr. de Blois, who, as chairman of the Centenary Celebration Committee of the

Northern Baptist Convention, conducted the day's program.

A pleasant episode marked the very beginning. After prayer by Secretary William Reid of the Rhode Island State Convention, Dr. de Blois said: "This is an auspicious hour. The Covered Wagon is outside the building. It is not handsome but it is glorious. It seemed to be quite complete. Someone, however, suggested an incompleteness, and I am going to call on Dr. A. M. Bailey of the First Church, Lowell."

While all were wondering what next, Dr. Bailey, who led a company of some forty of his people, rose in the audience and said: "A moment ago as I came in the door I was met by my good friend, Mr. William T. Sheppard, a member of my church and of the Board of Managers of the American Baptist Foreign Mission Society, who said, 'We cannot let the Covered Wagon go across the continent without the American flag leading the way,' and handed me this to present." Dr. Bailey was coming forward meanwhile, accompanied by a small boy carrying a large American flag, which was unfurled amid great applause. Dr. Bailey said: "Mr Sheppard's grandson, Arthur Pollard, carries the flag. We have a combination of a member of the Foreign Board presenting the flag to the Home Mission Board, and we have the emblem of patriotism to represent, I am sure, by peace the triumph of our Redeemer's kingdom. So with very great pleasure I present the American flag to Dr. de Blois and the Board of Managers of the Home Mission Society, that it may accompany the Covered Wagon." The applause continued as Dr. de Blois accepted the flag, and asked all to rise and sing one verse of "The Star-Spangled Banner," which was done with a will. Then Dr. de Blois continued:

"At the close of the Centenary hour of the Northern Baptist Convention at Kansas City we sang to-

gether two stanzas of 'America.' We remembered that 1932 is not only to be the anniversary of the founding of our Home Mission Society, for it was founded one hundred years ago next year, but that it is to be also the one hundredth anniversary of the writing of 'America' by a revered Baptist minister of New England, S. F. Smith. I think it is well for us to remember that again today and for us all to rise and sing together that good American hymn that throbs with patriotism, 'My Country, 'Tis of Thee.'" Two verses were sung, and the program had started with a surprise thrill that gave a good introduction to the speaking.

Dr. de Blois said: "There is certainly one man who, beyond all other men, needs no introduction to a Massachusetts audience. So I will just present to you your friend and ours, the honored General Secretary of the Massachusetts Baptist Convention, Dr. Hugh A. Heath, who will address us and then introduce other guests." Dr. Heath said:

It is a great privilege to Massachusetts Baptists to have this event take place in this fair city today. There are many reasons why Massachusetts Baptists should join in the beginning of the Centenary Celebration of The American Baptist Home Mission Society. First of all, if I should name these reasons, would be the achievements of that Society which I shall not attempt to narrate, achievements which span the record of a hundred years; and we are glad to have the beginning of that celebration take place in Massachusetts, that celebration which will recall the pioneers of other days, their heroism and sacrifice and fidelity to the things of the Kingdom of God. The second reason why we are glad to share in this Centenary with you and to have the Covered Wagon begin here its wonderful journey across this continent, is because of the need today in Massachusetts and everywhere throughout the American continent and other parts of the world, of the preaching of the gospel of Jesus Christ, a task for which The American Baptist Home Mission Society is fitted, not only by its achievements of a hundred years but by its vision of the future and its fidelity to its Lord. But there is a third reason. The Massachusetts Baptist Convention is the oldest Baptist missionary society on the American continent. Such being the case, and in view of the sequence of the events as they took place, culminating in the formation of your wonderful Society, we make bold to say today that the Home Mission Society is the child of the Massachusetts Baptist Convention.

It was in 1822 that the Massachusetts Baptist Convention entered into relationship with John M. Peck and enabled him to continue in America that missionary task which he had begun on foreign shores, and we are not unmindful of the fact that, when the roll is called of the names of men who a hundred years ago formed The American Baptist Home Mission Society, so large a proportion of them are Massachusetts names. We are remembering that today, not to our glory but to the glory of Jesus Christ, which our Convention, first as the Massachusetts Baptist Missionary Society and now as the Massachusetts Baptist Convention, has sought for 129 years to preserve.

I have the honor not only to speak these few words for the Massachusetts Convention but to present to you several



DR. AND MRS. A. M. BAILEY AND MR. W. T. SHEPPARD WITH HIS GRANDSON WHO UNFURLED THE FLAG

of our guests today whom we are glad to have here. Brockton and its officials are never unmindful of the presence in their midst of those who are seeking to stand for the things of righteousness, and I am glad to be able to present to this audience His Honor, Mayor Bent of the City of Brockton.

The Mayor was cordially received, and spoke with evident warm-heartedness. He said:

A little less than a week ago I met your beloved pastor on the street and he told me briefly of this occasion. I have had the privilege several times of going to your Convention. I want you to know that I came here today to manifest through my appearance to the people of Brockton my endorsement of this very auspicious program and affair you are holding here. We are proud of our traditions and of our accomplishments in Brockton, and how significant it is, as I recall that this is our fiftieth anniversary as a municipality. You people of the Baptist faith who are taking part here today in this Covered Wagon adventure, going over the trail on to the Convention next year in honor of your pioneers, how you have won our city today. When after the world war our boys came home from the front, having exhibited courage and bravery, we honored them in every way possible. You are here today as peace heroes, Christian men and women, earnest fathers and loving mothers, who have trained up through the sanctuary of the home these boys and girls, and how happy you are to renew your allegiance to these pioneers. I am indeed proud and honored to be able to sit upon the platform and take a small part in this program, and to wish Godspeed to those men who are going to pay the great tribute to these pioneers who were allied heart and soul in this great Baptist faith. I thank you.

After the applause subsided, Dr. Heath introduced several officers of the Massachusetts Convention and members of the board of directors, who responded by rising and bowing. He said earnestly:

We are praying in Massachusetts that this centenary year of The American Baptist Home Mission Society may result in wonderful good for all those things which make the Republic great and which the world at large needs as greatly as does our Republic.

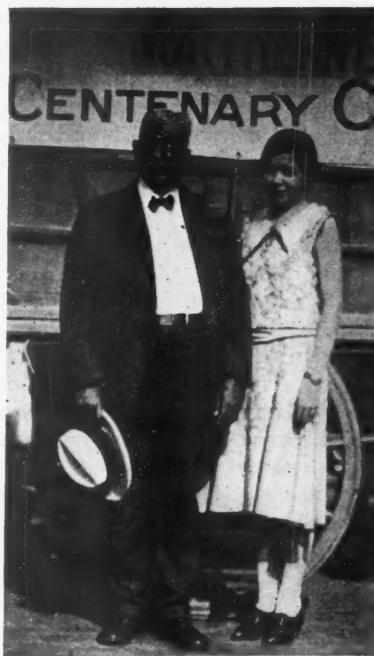
Then came another surprise. Dr. Heath spoke of the Mashpee Indian Church and asked the pastor, Mr. Leathers, to come to the platform. When he did so, accompanied by a girl of the tribe, amid great applause, Dr. Heath said:

When Mr. Swaffield was in Kansas City at the Convention, he met representatives of eight Indian tribes of Oklahoma and they joined in a greeting to their Indian brethren at Mashpee. I would like to read it to you:

Dear Brother Indians: The Indians of Oklahoma send you these few words of Christian greeting. We presume you love Jesus as your Saviour as we do. We are glad to learn of you and we will think of you and pray for you. May the Lord bless you and give you all the good things in life.

We will remember you in our prayers.

Your Indian Brothers and Sisters.



PASTOR LEATHERS OF THE MASHPEE INDIAN CHURCH AND ONE OF THE YOUNG WOMEN MEMBERS

Mr. Leathers, who has for a generation been a remarkable leader of his people and church, asked that a message of brotherly love and interest and appreciation go back to these Indians from the Mashpee Indians who trace their ancestry back to those to whom Roger Williams preached 233 years ago. The proposal was unanimously and loudly approved.

Dr. de Blois now spoke briefly and eloquently. He said:

We appreciate most heartily the gracious words that have been spoken by the Mayor of this city and by the Secretary of the Massachusetts Baptist Convention. We have already had a hearty welcome from the pastor of the First Church, and we feel very much at home, and very happy as we are all gathered here together on this festal and memorable occasion. This is to be a great event, this Centenary Celebration. It must do great things. It commemorates great personalities and great events. One of the most dramatic scenes in all our history is the movement of the American people westward. In a future day some brilliant genius, burning with the fire of patriotic devotion, will write an immortal epic to celebrate and to memorialize the deeds and triumphs of the pathfinders of our nation who discovered and who settled the great West. Their difficulties, their labors and their burdens were manifold, yet they toiled onward with stout hearts and splendid purpose. Why, there is no land in the history of our world that can present such a picture, such a wonderful phenomenon—the capture of a continent within two generations by determined souls. “New detachments onward marching ford the rivers, cross the prairies, climb the mountain heights, conquering, holding, daring, venturing, as they go the unknown way. Pioneers, oh, pioneers.”

They deserve high honor, those men and women of the earlier day; but there are those that deserve the very high-

est honor, the spiritual pioneers who went forth into the waste places of our land in order that they might be harbingers of a spiritual civilization. They builded their altars in the forests and their temples upon the prairies, men and women of God who carried with them the Word of the Almighty. It is these men and women especially whom we honor and revere and memorialize during these months that lie immediately before us.

John Mason Peck was one of the chief of those stalwart pioneers of God. He went to the West in a covered wagon in 1817, fifteen years before the birth of the Home Mission Society, he and his wife and three small children. The Covered Wagon is the emblem of the settlement of the West, a symbol of the bravery and dauntless spirit of a great Christian missionary and his little family who traveled in a covered wagon very similar to that which is now starting across the continent. And as he made his way through the perils and uncertainties of the wilderness roads in that long-ago day, arriving after some six months in the village, now the city, of St. Louis, so now the Covered Wagon makes its way westward. I wish to express our appreciation of the cooperation everywhere. Everyone has extended a hand of helpfulness as we have been toiling through the past year.

Dr. de Blois stated that Mr. Coe Hayne had from the first taken the intensest interest in the entire program, and asked that he come to the platform and say a few words, but he was not in the hall. In fact he was busy on the wagon, arranging some detail. In his absence Dr. Fraser, pastor of the Central Baptist Church in New York, said:

In a recent meeting of the Board of Directors of the New York City Mission Society I was commissioned by the chairman of that Society to bear its warm greetings to the Home Mission Society on this occasion. It is fitting that they should send such greetings to you with all felicitations and best wishes, because the Society is doing within the limited area of Greater New York a work that is after the manner of the work done by The Home Mission Society. Upon that occasion the chairman was instructed to appoint a committee to devise ways and means in which that committee may aid your committee in carrying out the program of celebration in this year.

The following telegram from the Woman's American Baptist Foreign Mission Society, signed by Miss Janet McKay, was read:

We trust that the trail of the Covered Wagon will begin another century equally inspiring and fruitful for the success of the Kingdom of God.

Dr. de Blois announced that all the other societies and boards were cooperating, and said that it was a celebration by the entire denomination of one hundred years of home mission work on this American continent by our Baptist denomination.

Dr. W. H. Bowler, Executive Secretary of the Board of Missionary Cooperation, spoke for the family at large. He said:

In every birthday party there is someone who, of course, is the center of attention and the object of interest, some-

one who is constantly in the minds of those who are participating in the party. This one also is the object of congratulations from the other participants and, if the party is to be perfect, this one is also the recipient of gifts; and yet the party cannot be held without participants, some others in addition to this one person. We are here today in this first episode of the celebration of the one hundredth anniversary of our American Baptist Home Mission Society, and this Society in all this coming year is going to be the center of interest. We shall not be forgetting our own tasks and challenges and needs, but for this entire year we are going to think with new interest and sympathy of the work of this one member of our denominational family, and we begin today to extend to this one our heartiest congratulations and as the Covered Wagon, representing the celebration, wends its way across the continent, these congratulations are going to be nation-wide. We are going to congratulate this Society upon its great achievements, and I am sure all those organizations which make up the Northern Baptist Convention indulge the most earnest hope that, before this great celebration is over, during this great year, generous and sacrificial gifts will be given to this child of ours whose hundredth birthday we are commemorating.

Mr. William Turkington, who is to be the solo singer of the Wagon party, sang very effectively, "Speak, My Lord." Dr. de Blois said:

This is a memorable occasion, and some of you in years to come will explain to your sons and daughters, grandsons and granddaughters, and perhaps great grandsons and



WILLIAM TURKINGTON, THE COVERED WAGON'S SOLOIST

great granddaughters, how you were present at the inauguration of the great trek of the Covered Wagon in 1931.

As the closing feature of the interesting day he introduced Dr. G. Clifford Cress, who gave his powerful address, that can be repeated countless times without losing its thrill on "The Spirit of the Pioneer."

Thus we came to the address of the day—the event toward which the hour of program had been leading by the varied way of song and remark and introduction already noted. The atmosphere was close and warm. It would be strange if the prospect of a long address did not cause some apprehension. As it proved, there was no need to worry. What we witnessed was an oratorical triumph. First, the platform delegation asked the privilege of taking chairs on the floor, so as to face the speaker. Dr. de Blois gave the orator, Rev. G. Clifford Cress, D.D., an introduction that fixed expectant attention upon him, which his first act increased. Before saying a word, he stepped to the front of the platform, took off his coat and rolled up his sleeves. In summer dress, white shirt and belted trousers, he stood the picture of coolness, more than six feet tall, the figure of an athlete, slender but sinewy and strong. It was not his figure but his face, however, that made the deepest impression. And when he spoke he became the ideal representative of the

pioneers who made the Covered Wagon illustrious. Pointing his extended arm and finger in a favorite gesture, with his clear-cut profile and deep-set piercing eyes, in impassioned passages he reminded one of the ancient prophets. And from the first he had his audience. If any were tired they forgot it. I saw the boys and girls with eyes intent upon him, and many sitting on the edge of their chairs in their eagerness to hear. And as he went on the stillness became so intense that those of sensitive nerves could feel it.

I am purposely endeavoring to describe the effect of this very unusual story of the Pioneers rather than give the words of the story itself at this time, since Dr. Cress will have to repeat it hundreds of times to the audiences that greet the Covered Wagon with which he is making his way across the continent. No description or publication, however, can lessen the interest when the personality accompanies the telling. For one I want to hear it again, and I believe that Brockton company would vote aye to that.

You see, it is a vivid, living gripping story. Dr. Cress can make it so because he was in it. That makes all the difference. The young boys caught that at once. They were looking at a real man who as a boy of sixteen had been a regular cow-puncher, and who was telling them "thrillers" out of a life he knew because it was his own. So he started us with the great company unnumbered of young men and women from the South and North who set their faces, after the Civil War, toward the sunset and the desert, seeking a new homeland under God. His father was one of those boys who had a covered wagon in one of those trains, and he described it—hand-made every stick of it, drawn by two great, lumbering long-horned Cherokee oxen his father had purchased from the Indians. He made you fairly see that hand-whittled wagon as it went gyping forward at two miles an hour. Then you saw that old wagon standing out in the Great American Desert one hot summer night and a young boy putting down homestead pegs. And you heard the question, looking at that poor weather-beaten, dilapidated, poverty stricken, packy looking old outfit: What could ever come out of that? While you listened almost breathlessly to the answer: "I came out of it; and another brother who is a successful merchant and banker; another brother a corn grower; another an educator; two sisters mothers of large families on western ranches; and the baby of the family a trained nurse—eight children who grew up where the covered wagon stopped, were first dedicated to God and then to their native land." That was in Kansas.

From that minute the boys saw a hero and everybody looked at him and listened. He introduced the picturesque world he first saw, a land of prairie dogs, rattlesnakes, jack rabbits, buffaloes, Indians,



G. CLIFFORD CRESS, THE COVERED WAGON'S LECTURER

border desperadoes. Put on a horse as soon as he could sit up, at an early age he passed through the border experiences, his father belonging to the Border Vigilantes. Not much of a place to bring up children, one might think. But as between the desert and the big "dumps" like Chicago and New York, he would choose the desert for a family of little children. "God is in the desert," he said. "Jesus found God there, and so did I. I can remember as if it were yesterday when He touched me on the shoulder and asked me to give Him my life. I didn't know any better than to do it and to do it for life." The description of his baptism that followed was a dramatic bit that set the nerves a-quiver. At 24 he laid aside high-topped boots and spurs, the old saddle and five-gallon hat, and went away to get preparation to become a minister of Jesus. He went a long way, taking eight years for study. When graduated from one of our great Baptist schools and offered a church with \$2,000 salary, fine prospects and everything comfortable, he bewildered his pastor, who had got the nice church for him, by telling him that with the blood of pioneer covered wagon days in his veins he could not be happy in a church somebody else built, preaching to people somebody else had led to Christ.

"What do you want to do, then, and where do you want to go?"

"Out to the frontier, a thousand miles beyond my father's homestead. I have a commission from the

American Baptist Home Mission Society, signed by Henry L. Morehouse, designating me as a missionary to the Mormons in the Salt Lake country."

He said, "You'll go out into that God-forsaken country and throw your life away." "But I left the next day, and a few days later was in Utah, 350 miles from the nearest Baptist church."

I cannot seem to get away from this realistic story. The attention was unflagging. The speaker, filled with the spirit of his pioneer work carried on in Utah for six years, and then as missionary and later superintendent in the vast area of Montana, had his hearers so bound to him that they sat with scarcely a movement while he described the various types of home mission work which had grown out of the covered wagon pioneering days—work among the migrants, the sheep-herders, the lumberjacks, the miners, the Orientals, the Indians and the Mexicans. I am sure that the people in that large company, not excepting the denominational experts, had a far more vivid idea of what home missions mean when they came out than when they went into the hall. And the deep impression of a home missionary's life had been left upon them.

The audience wanted to hear the singer again, and Mr. Turkington sang very tenderly: "In the hollow of His hand." Dr. de Blois asked Dr. Jefferson, a member of the Foreign Mission Board, to lead in the closing prayer, seeking the divine blessing specially upon those who were going to the



THE COVERED WAGON STARTS FROM BROCKTON FAIR GROUNDS ON ITS TREK ACROSS THE CONTINENT

Pacific Coast on this missionary errand, Coe Hayne, his son who drives the Wagon, the singer, and Dr. Cress.

The audience dispersed quietly and without haste, gathering around the Covered Wagon, which the photographers were picturing with various groups. It had been a day of exceeding interest. Indeed, Brockton had been awakened to the fact of something unusual going on and the interest was general. In the morning the Covered Wagon had been taken to an outfitting store where it was supplied gratuitously with camping equipment and photographed, a crowd surrounding and following. Then on to the

market where it was stocked with canned goods, also a contribution to the cause, with more pictures. The passage through the streets to the Fair Grounds attracted the attention of thousands, and the Covered Wagon was thoroughly advertised. The daily press gave columns to the event, and much of our early religious history was spread abroad. To complete the impression Pastor Swaffield had arranged that members of the Home Mission Board should occupy many of the pulpits of the city and surrounding places on Sunday.

The Covered Wagon could not have had a more propitious start on its memorable journey.



A Self-Sufficient America!

From an Address at the Northern Baptist Convention on "Christians in a Changing Economic World"

BY JUSTIN WROE NIXON, D.D.

WHEN we think of our economic life in national terms we still like to think of ourselves as being independent. A self-sufficient America! What ideal constitutes a more popular theme with some of our patriotic organizations and the editors of the jingo press? But let us consider for a moment the situation of one of these editors who is continually thundering against foreign entanglements and who insists on dealing with the rest of the world on the basis of patronizing charity instead of cooperation.

Let us recall some of the international obligations he incurs every day before he begins his work.

He rises in the morning and takes a look at the thermometer filled with mercury from Spain.

He cleanses his body with soap to which the cocoanut, the palm and the olive trees have made their un-American contributions.

He brushes his teeth with a Japanese toothbrush and pulls on a pair of socks made from silk from the same country.

His shoes are as international in their composition as the League of Nations.

The buttons on his coat are from the ivory palm of Colombia or Ecuador.

He walks out into the dining room on a carpet or a rug whose basis is the jute yarn of India.

He sits down to a table covered with Irish linen, sips a little Java coffee and proceeds to cut up a banana from Honduras on a biscuit whose constituents once lay on a Kansas wheat field in a sheaf bound with sisal fibres from Yucatan.

He finds at his plate the morning newspaper printed on Canadian wood pulp from ink whose gums, oils and colors came from overseas.

On leaving the house he puts on a felt hat made from the surplus Australian rabbit crop.

He climbs into the seat of his automobile and finds it covered with mohair which once grew in the Malay archipelago.

His train is drawn by a locomotive to whose basic substance, steel, 57 countries have contributed 40 different materials.

Arriving at his office he switches on an electric light which with its connections is the product of five continents, and summons his secretary by the office telephone, an instrument to which an Irishman has contributed flax, an Egyptian long cotton fiber, a Hindu mica, a Russian platinum, a South African gold, and a native of the Straits rubber.

While his secretary is coming he takes out a pencil filled with graphite from Ceylon and proceeds to sketch out an editorial on "America for Americans—down with the foreigners."

From Aungbinle to Kokine in the Land of Judson

Dr. Lerrigo writes of his visit to Burma and traces the relationship between Adoniram Judson's suffering at Aungbinle and the completion of the greater Judson College at Kokine

BY P. H. J. LERRIGO



It is a heart-shaking experience to stand on the site of Judson's prison at Aungbinle. The prison has gone and in its place stands a little memorial chapel, but the surroundings and the native village differ but little from what they must have been in his day. Here is a wooden collar such as encircled his neck, with a special compartment to confine one hand lest he should attempt to escape. There is the pitiless rack similar to that in which his feet were confined at night so that he and his fellow prisoners might be hoisted into a position compelling them to rest upon their shoulder blades. Ann Judson rented a hut across the road and gave seeds to the villagers to purchase their good will. The sentence of death had been passed, but it was from this place that the prisoner was taken to serve as interpreter to the advancing British.

A Crop of Colleges

It might be supposed that the sufferings of an obscure missionary in a savage tropical land could have little to do with the intellectual development of the young men and women of the new American republic. As a matter of fact, the seed of Judson's suffering was a large element in the production of a crop of colleges.

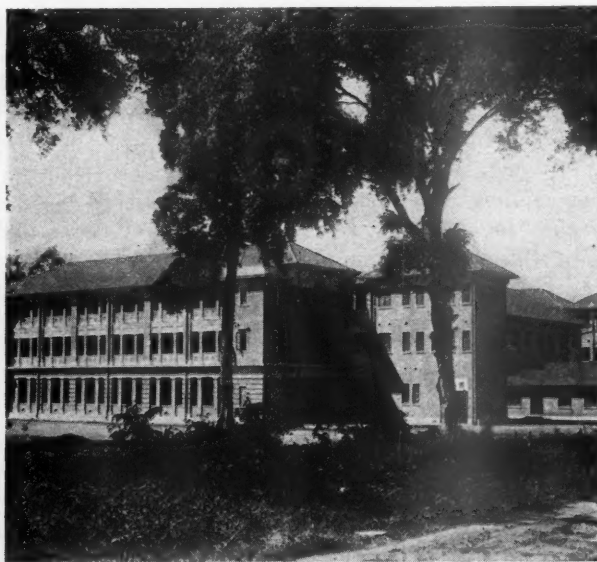
There was a spiritual dynamic in the crucifixion of this man which urged on his colleague Rice and

gave the latter's words power to start a movement of the utmost importance to the intellectual life of this land. Judson's sufferings must not be in vain, Burma must be saved. Trained men were needed to do the work. Colleges must be founded for the production of missionaries. Hence the movement which produced in rapid succession Columbian, Colgate, Colby, Wade, Shurtliff, Georgetown and others. America has reaped a thousandfold for all she has given to foreign missions.

The men who were impelled to take up Judson's trail in the Burman wilderness were men of intellectual vigor and colorful personality. Dr. J. N. Cushing was a great traveler and a master of the hearts of men. He was at home in the frontier Shan states and the Sabwas or Princes learned to regard him as a valued friend and counselor. They presented him with an urgent invitation to undertake the education of their sons, and this was one of the circumstances which brought him back to Rangoon



THE MEN'S DINING HALL AT THE NEW JUDSON COLLEGE



REAR VIEW OF THE WOMAN'S BUILDING, KNOWN AS BENTON HALL

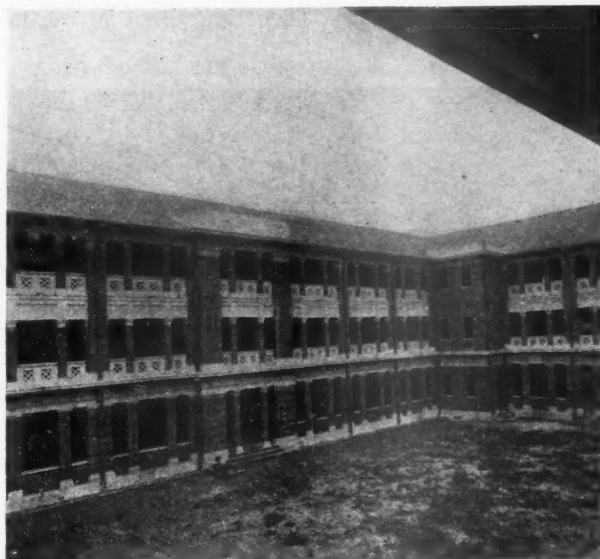
with a manuscript Shan Bible and dictionary in his baggage, and a conviction in his heart that the Christian leadership of Burma was just as truly in need of well-trained men as that in America.

A Half Century Educational Cycle

But a college cannot be established overnight. This species of plant does not belong to the mush-

room class. Colleges could spring into being with marvelous rapidity in America because the country was developed to the point of requiring them. Not so Burma. Dr. Wallace St. John says that it takes half a century to forge an educational system which, starting at the kindergarten, will begin to supply candidates for college entrance.

It took fully that period to bring about the beginnings of higher education in Burma. In 1851, thirty-eight years after Judson's landing in 1813,



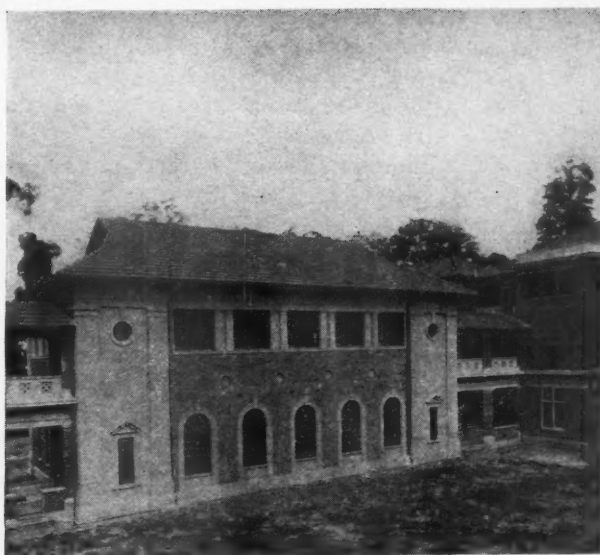
COURT OF BENTON HALL

the Burma Baptist Convention determined that Burman leaders "must receive, either in Burma or abroad, an education which shall approach in breadth and thoroughness to that of their foreign teachers." But it was not until 1876 that high school work in English was begun, to be followed by the establishment of Baptist College in 1900, with fourteen students in the college department. This became Judson College in 1919 and the following year it affiliated with the University of Rangoon as one of its constituent colleges. During the past year it was established on its new site.

Striking Racial Differences

Our own land offers differences of race and language enough in all conscience, but here constant amalgamation is going on and the different groups tend constantly to the adoption of one language and one culture norm. It is not easy, therefore, for Americans to understand a situation where races co-exist side by side for generations and centuries, preserving, on the whole, each its own language and culture.

This is what one finds in Burma. The country is an emulsion of races and languages. Even in the early days Judson noted the racial complexity of



THE DINING HALL OF THE WOMAN'S HOSTEL

the task which lay before him and his fellow-missionaries. Ponder well this prayer which his burdened heart offered to God in 1832:

Have mercy on all the Karens, the Taungthus and other tribes, whose names, though unknown in Christian lands, are known to Thee. Have mercy on poor little Mergui and Ye, and Amherst and the island of Bee-loo, with its villagers of Talaings and Karens.

Today one might add to his prayer:

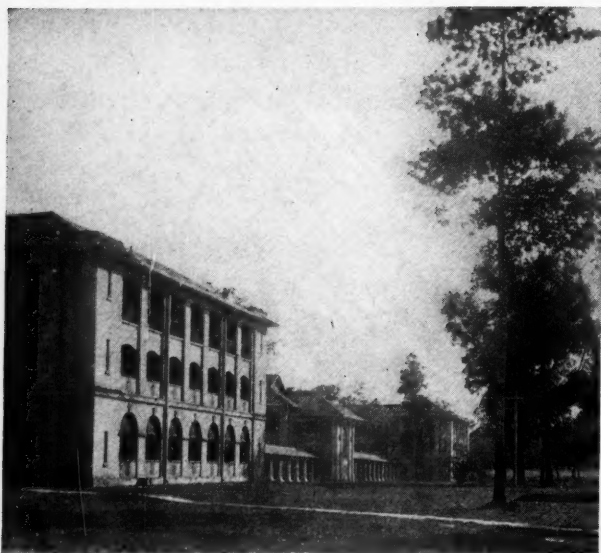
Have mercy also, O Gracious Father, on Shans, Kachins and Chins, and upon those border tribes, the Was and the Lahus, whose languages stretch across the boundaries into far-off China. Have mercy likewise upon those thousands of Tamels, Telugus and Anglo-Indians whose coming from across the sea adds greatly today to the complexity of the Christian task.

The main purpose of Judson College is to train men for Christian leadership among all these peoples. A few outstanding points concerning the Christian response among the various racial groups should be thrown into relief.

1. The Sgaw Karen people, formerly animists, welcomed the coming of the foreign teacher with the book most warmly, and the mass of the Christian people in Burma are from this race.

2. The Burmans themselves, on the other hand, are strong Buddhists and the response among them has been much less rapid. None the less, they look to us in large numbers for education and the contacts thus afforded have resulted in bringing nearly six thousand to Christ.

3. The Pwo-Karens are more like the Burmans than their cousins, the Sgaws. They are animists but rapidly becoming Buddhists. They present to us a supreme challenge and opportunity today. Had we workers, they could be won to Christ as have



MEN'S HOSTEL AND DINING HALL

been the Sgaws. The winning of the Pwos would be a short cut to the Burman heart and a flank attack on Buddhism.

4. The Chins, Kachins and some of the Shans are primitive peoples and good progress is being made among them. The response is only limited by the amount of effort which can be put forth.

An Inter-Racial Fellowship

Judson College draws its students from all these peoples. Naturally the greater number come from those who have been longer in contact with Christian influences. Therefore Karen and Burman students predominate. But the other races are represented in increasing numbers. A young man from among the Kachins is now in school and it is anticipated that he will be the first of his race to secure the bachelor's degree. The enrolment for 1930-31 included 274 students, 198 men and 76 women.

The students are not all Christians. What a terrible statement to make! But wait. Is not that exactly what is to be desired? That a considerable body of Christian students should be made the nucleus of an educational organization in which they may be given the opportunity of mingling freely with the non-Christian part of the student body and bringing to bear upon them consciously and unconsciously the higher values of their own Christian life and experience.

A little over half of the student body is Christian. At times the percentage runs considerably beyond this. The largest proportion of non-Christians are Buddhists. A profound effect is being produced upon the lives and hearts of these students of an alien faith by their experience while in this Christian college. Insensibly they imbibe Christian viewpoints and principles until at times their moral and spiritual background becomes almost wholly Chris-

tian, although they may not outwardly profess the Christian faith. But not a few do actually take this step. It often requires the utmost heroism to do so and the student looking forward to it must count well the cost. At times a student will frankly postpone baptism until after graduation lest he should seem to curry favor, financial or otherwise, by taking the step in undergraduate days.

The Students an Evangelistic Force

Judson has a tradition of evangelism. There has not only been an earnest Christian spirit in the in-



COVERED PASSAGE BETWEEN WELLINGTON HALL AND THE DINING HALL

stitution through the years, but the students definitely reach out to less favored communities.

There is a Students' Christian Union for the boys and a Y. W. C. A. for girls. The young men carry on a testimony service themselves prior to the Sunday morning service. The girls have a meeting of their own every evening for prayer and study. There is a Wednesday evening prayer meeting and through these various gatherings the young people are trained to public work so that when they return to their own towns or villages they are prepared to enter actively into the service of the local church.

Perhaps the most striking example of student activity is the Gospel Team work which is conducted under the leadership of Rev. V. W. Dyer. Often there are as many as six teams out in one month. They hold week-end evangelistic meetings in villages, schools and towns. A varied program is given including athletics, plays, pageants, concerts and classes. But the aim and end of this work is evangelism, and often in the very middle of a program opportunity will be made for one or more members of the team to offer a telling Christian testimony

from their own experience. It is proving not merely an important means of winning men, women and young people to Christ, but also of strengthening and quickening the lives of the students taking part. The work is popular. The students like to serve on the teams, but usually no one student is allowed out more than one week-end in each term.

A Noteworthy Achievement

To have created such an institution and to have set it going on its path of blessing is a privilege for which Northern Baptists may well thank God. It has been the child of prayer and has called out the unselfish devotion of scores of able men and women, including Dr. Binney, who gave up the leadership of Columbian College in Washington, Dr. Cushing, Dr. Hicks, Dr. Randolph Howard, and Dr. Wallace St. John, the present principal, with his devoted and well-equipped faculty.

A new chapter in America's contribution to Judson College has just been written in the provision of the funds to make possible the acceptance of the challenge offered by the government of Burma in calling upon the mission to keep pace with them in re-establishing the University of Rangoon on the new site on beautiful Lake Kokine. Such a challenge called for the expenditure on our part of half a million dollars to match a similar sum provided by the Government together with a site for the buildings adjacent to the site of University College.

Of course, the raising of such a sum on the part of Northern Baptists in addition to all they are doing in other parts of the world was deemed impossible. But there were those who refused to admit this and it was due to their faith and courage that the enterprise was carried to a successful conclusion. No less than two hundred and ten thousand dollars had been contributed by generous friends toward the new project when Mr. John D. Rockefeller lifted the financial burden from the hearts and shoulders of the Foreign Mission Board by providing the remainder of the sum needed.

A New City of Learning

Today the rebuilt University stands well nigh complete, and the work of Judson College begins to gain in smoothness and efficiency as the new and enlarged quarters are occupied. The Administration and teaching buildings are of brick, with rendered exterior of white plaster in California modified mission style of architecture to conform to the parallel buildings of the University College on the other side of Chancellor Road. There are six buildings to the College proper, Hale Hall for Physics and Mathematics, the Arts Hall, the Chemistry laboratory, the Biology laboratory, the Administrative Hall and the Assembly Hall.

Hale Hall and the Arts Hall are each 134 feet

long. The Chemistry and Biology blocks are 104 feet long and all have three stories, with the south side protected from the tropical sun by verandas. The Administrative Hall has eight offices on the ground floor and a library-reading room above which is 160 feet long, 30 feet wide and 26 feet high. The Assembly Hall, 94 by 40 feet, is a well-shaped audience room with gallery, and has perfect ventilation.

The dormitories were among the first buildings completed. Willington Hall, the gift of friends connected with the church at South Willington, and North Hall accommodate the men students.

Connecting corridors and balconies add to the attractiveness of the college buildings. There are spacious halls and stately windows; floors of teakwood, admirable Rangoon-made metal work; Marseilles tiles where the heavy wear of passing feet in the halls renders it desirable. The grounds are already unbelievably attractive, considering how brief a time has elapsed since the beginning of the work. Trees are planted and flowering shrubs and gardens begin to make their appearance.

Miss Helen Hunt Has Her Way

Benton Hall, named in memory of Mrs. Caroline A. Benton (who was a charter member of the Woman's American Baptist Foreign Mission Society), requires a special paragraph. Mrs. Benton was the mother of Mrs. Grant Edmands, who made the first contribution to this dormitory. The building was provided through the Judson Fund. It is the hostel erected for women students, a fine three-story brick building in the form of a quadrangle. It includes dormitory, dining hall and gymnasium. This building has called forth a great deal of favorable comment and has been observed, by those having in charge the plans for the erection of the parallel hostel in connection with the University College, with much interest and, it may be added, no small degree of envy. Miss Helen Hunt, Judson's Dean of Women, now on furlough in America, had a good deal to do with its designing, and there are not a few features of the building which show her skilful and affectionate planning.

It seems that Miss Hunt had ideas of her own which did not always run parallel with those of the architect, and legend has it that a conversation something as follows went on:

Architect: "I am very sorry, Miss Hunt, but a drying room seems to be entirely out of the question."

Miss Hunt: "But, Mr. Architect, I am sure you can never have been through wash-day in the rainy season of this country or you would never say that. We will be modest and utilize the attic for this purpose."

Architect: "But, Miss Hunt, you do not realize the importance of preserving the unities in such a building as this. We certainly must not violate architectural canons."

Miss Hunt: "It is true I do not know very much about

the unities, but I am terribly interested in preserving the clothing and tempers of the young women students."

So, as was to be expected, they compromised and Miss Hunt had her way. But there are other features of the building which betray a woman's affectionate zeal, such as the central garden plot, the well-arranged dining room and kitchen, the broad verandas and the uninterrupted sweep of air through the girls' rooms.

The Spiritual Structure

University College buildings line one side of the broad central boulevard, Judson College buildings the other, while at its end is the approach to Convocation Hall, which will serve all the colleges of the University. But at the very heart of the Judson scheme of buildings is the site for the chapel which is not yet built. A considerable proportion of the funds are in hand. In addition to his noble gift which completed the funds needed for the college buildings themselves, Mr. John D. Rockefeller has given generous aid toward the fund for this building which the Karen and Burman churches proposed to erect as their contribution to Judson. Had it not been for the disastrous business situation this year the funds from the churches in Burma would now be entirely in hand, but even so almost enough has been collected for the work to begin and it is anticipated that the building will take shape in the next few months. It is to be the very heart of the College life and will serve University College as well as Judson, for no other religious organization has

been given the privilege of erecting a house of worship in connection with the institution. It is to be in the prevailing California style with truncated tower and will focalize the religious activities of the University.

To hear Principal St. John talk of Judson College is to understand the loving care which has gone into the framing of the new college. But his ambition does not stop with the completion of beautiful new buildings. Just as the College itself has epitomized in years past the intellectual and spiritual fruitage of the unwearied labors poured out for Burma, so Dr. St. John and his colleagues see the vision of a developing spiritual structure of which the new buildings can be but a visible illustration.

Burma needs racial unity. Judson harbors men of all races and helps them to understand each other.

Burma needs a new life of loving service. Judson provides a comprehensive training for both men and women in the highest forms of service.

Burma needs ideals of honesty, purity and kindness. Judson's teaching is characterized by the simple principles of goodness and forces its students by a gentle compulsion to choose that which is good.

Burma needs a broad vision of its own future and place in the family of nations. Judson interprets history in such a way as to lead men to realize that "righteousness exalteth a nation."

Preeminently Burma needs Christ. Judson's teachers are Christian men and women possessing an aptitude and an enthusiasm for leading their students to know Him.



REV. V. W. DYER AND THE BURMA STUDENT EVANGELISTIC TEAM

Heart Hunters Among Head Hunters

BY REV. GEORGE J. GEIS OF MYITKYINA



WE in America have a sort of an idea of what a missionary does when he lands on heathen soil. Of course his chief business is to preach the gospel, and the usual method is, with a Bible under his arm and possibly a little organ, to select some shady tree and begin to sing and then expound the Truth. But when I began my work in Myitkyina in 1893 I had to get my story to the natives in a far different way.

There was no reception committee awaiting our arrival. Had the natives been able to receive me they might have done it in the fashion in which they received the Carpenters when they made their visit in the Kachin Hills in the early 80's. One morning as they were coming down a ravine, all of a sudden the wild Kachins pounced down upon them, took hold of their ponies and began to unload the cargo. Almost before they realized what had happened they were miles away from sources of supply, without bedding and without food. Night was coming on so they had to take shelter in a little hut in the rice field, and to cap it all a severe wind and rain storm brought down the roof, so that Mrs. Carpenter burst out in tears saying, "This is our reward for sending the gospel to these people." Of course after a night of rest her spirit revived. In a similar spirit the Kachins would have received us on that day when we landed in Myitkyina, for only nine months before they had made their last stand against the British Government, which had warned them that they must cease making raids on peaceful villages. Cattle lifting must also cease. And yet they continued. The result was that chiefs and elders had to be fined and some imprisoned. Then the Kachins organized. The chief of the leading tribe cut up a buffalo, sun-dried the meat, took a little piece of it with some spices and earth, rolled it into a parcel and distributed it among the chiefs, and each chief that accepted a parcel thereby pledged himself to stand by the tribe.

Twenty-five miles up above Myitkyina two huge bamboo rafts were made and there, after sundown, the Kachins piled on the raft and slowly drifted down with the current until they got within a few miles of Myitkyina. They tied the raft to the shore and with swords and spears they stole through the jungle like panthers until they got within sight of the stockade and made a rush for the guard. They got inside the stockade. For a time it seemed as though the Kachins were victorious, but better organization on the part of the British and better weapons prevailed, and the Kachins learned a lesson

they have never forgotten. Villages were burned and arrests were made. The forts at Sadon, Sima and Namkham were attacked at the same time. Sepoys as well as officers lost their lives. How could the Kachins distinguish between one white man and another? When they saw me in the streets of Myitkyina they naturally concluded that here was another white man come to take our country and subdue us. How was I going to bring my message across?

As I was still learning the language I availed myself of every opportunity to speak to every Kachin whom I met. One morning as I was walking along the street I saw a couple of Kachins ahead of me and when I was near enough to think that my voice would reach them, I called out saying, "Kanang sa nanaii" (Where are you going?) They paid no attention to my inquiry. As I got a little nearer I again said, "E Jinghpaw ni Kanang sa na i" (Hey Kachins, where are you going?). They looked around, saw my white face and looked ahead, thinking I had spoken to someone ahead of them in English, for they had never heard a white man speak their own language. Then again I said, "Ngai gaw Jinghpaw shva gaai hpa majaw n htan ai i" (Hey Kachins, I am speaking to you in Kachin. Why don't you reply? Where are you going?). They replied, "Kanang n sanai" (We are going nowhere). I said, "If you are not going anywhere, come along with me. Just outside the village I have a tent and lots of things I would like to show you."

These Kachins are just as inquisitive as people in America and so they came along with me to see what things I had to show them. Believing that they would be frightened if I asked them inside the tent at once, I had them sit outside before the open tent. As I was talking with them about things in general I saw that they were getting anxious to see what was in the tent, and so I invited them in. They saw my bed on the floor and wanted me to show them how a white man goes to bed. I got under the blankets and put my head on the pillow. Then I got up and showed them some pictures. Mirrors were uncommon in those days and when they saw their image in the glass they were frightened. I told them to look again and then it dawned upon them it was their own good looking faces that were looking out and they burst out laughing, which brought us nearer to each other. Then I tried them along another line. We say in America the way to a man's heart is through his stomach, so I opened a cookie box and gave them each a cookie. They looked at it, but were afraid to bite into it. They thought,

"Here is some bewitching medicine which the white man is trying to give us." I broke off a piece and put it in my mouth and told them now to try it. One fellow, with a long fingernail, broke off a small piece and slowly put it on the end of his tongue. When he tasted the sugar he turned to his friend and said, "Hkau grai dwi ai" (Friend, it is quite sweet), and soon the cookie disappeared. Then they asked me for some more, and again some more until I had to tell them there was a limit. I said, "My wife made these. I am 125 miles from home. I am now collecting material for a house and when that house is built I shall be glad to give you some more."

I then asked them, "Who do you think I am?" and they replied, "Duwa" (an English official). "Oh, no," I said, "I am not a *duwa*. I come from a different country. I am here for a different purpose. These *duwas* remain here for a short time and leave again. I have come here to spend my life among you, to make friends with you, to be helpful to you." And when they heard the little word "karumai" (helpful), they turned aside and said in a low voice, "Anhte gaw karumai masha ra ai" (we need a person to help us). They thought I did not understand them, so I at once said, "Tell me how I can help you." They then told me the following story.

They had come down from the mountains to do coolie work, earn a little money wherewith to buy salt and take it back to the mountains. An Indian contractor hired them and led them out into the jungle to build a military road to the frontier. He said, "Since you will live out in the jungle you have no need of money, so I will furnish you with rice and vegetables and settle accounts when we return to Myitkyina." "We trusted him," they said, "and went out to work. When the job was finished he said, 'Now we return to Myitkyina.' We have been here now three days and each day he says, 'no money.' We have no more rice and no more vegetables. If we leave we will not even have salt for the journey. Can you help us?" I inquired, "How many are there of you?" and they told me, "Sixteen." As it was near sundown I told them to call their friends and bring them to my tent the following morning.

When they arrived I had them sit down in the shadow of a large banyan tree. I then took down their names, the village whence they came (a day's journey from Myitkyina to their village), how many rupees were still due them, and after I had written down these details I asked them to take me to the house of the contractor. In single file we marched through the village. This caused quite a little excitement when the Shans and Burmans saw a white man leading these wild mountaineers. When we reached the house of the contractor he was called out and I told him my business. He tried to bluff me and said, "I do not owe any money to these men."

I then said that unless he paid these men I would go right from there to the Executive Engineer, an English official, and report the matter. He then got down on his knees and tried to beg off. I told him the only way he could beg off was by hard cash. "I have no money today," he said. "When will you have it?" I asked him, and he said "Tomorrow." So I turned to my Kachins and said, "Daina gumhprawn nga ai hpawt de bai sa rit" (No money today, come again tomorrow). The next morning they came again to my tent. As on the day before we again marched through the town to the house of the contractor. By this time the Shans and Burmans and Indians began to wonder whether I was not after all a government spy to find out who had taken part in the raid nine months previously. When the contractor heard my voice he came out with a small bag of rupees and handed them to me and said since I had written down the details and had given him the amount he would like to have me distribute the money. So I took the money and went back to my tent where I had the men again sit down in the shade of the trees and then called off the names as I had written them down. When they were all paid I said, "Ram sai i" (are you satisfied?) and they said "ram sa" (satisfied). Then I said, "I am not yet 'ram sa'." Then again I asked them, "Who do you think I am?" and they at once said, "A *duwa*," meaning an English official. I said, "No, I am not a *duwa*. I come from a different country. On my way here I had to pass through England. Now in my country there are millions of people who know the great *Karai Kasang* (The Great Spirit), and we have his 'shan hpyi laika' (book written on parchment), and in this book we read that the Great Spirit loved all people so well that he gave his only son who lived on earth, died and rose again and went back to heaven, and before he went back to heaven he told his followers to tell the story of his saving love to all the people. And these people who love this God in America heard of the Kachins up here. Then they said that they too ought to hear of God's saving love, and as I had then just finished my education they asked me to come up here, not to engage in trade or cultivation of rice, but to give my whole time to you and tell you of God's great love. Now, while I would like to go back with you to your mountains and tell your people the story of God's love, I am not allowed to go out without a military escort, and it would not look nice for me as a friend to come to your home with soldiers. I would like to send letters to your people and tell them my story, but there is no one who can read or write. Then, too, I have to spend some time here to build my house so that my family can come up here. Now, while I cannot go up to your hills nor send letters, will you do something for me?" And they said, "What is it?" and I said, "As you return to your mountain

homes today or tomorrow, tell every Kachin whom you meet on the road or where you stay in the house at night, on the way, that down in Myitkyina is a white man who speaks your language, and what I have done for you yesterday and today is only a sample of what I want to do for you while I live among you. When my house is finished and my family is here our door shall be open by day and by night and we shall do all we can to help you."

In this way I sent forth my sixteen living tracts. When later I went up into the mountains it was not necessary for me to pull out my visiting card and say, "I am the Reverend George J. Geis of Myitkyina," for these men in their oriental way had enlarged the story of my help out of all proportions. When they saw my face they shouted, "Here is the big teacher," and the freedom of the village was extended to me.

When our house was finished the Kachins timidly came to us, first looking to see if we had a dog that would bite them; and when we heard them rasping their throats, which was their usual sign of knocking at the door, we looked out and saw them standing there and then beckoned them to come in. Of course we made everything in the home contribute to their welcome. Nothing was too precious or sacred. Drawers were opened, pictures were taken down, hands were put into our pockets, the sleeves of the little baby's dress were rolled up to see whether she was all white. Out in the kitchen they went and uncovered the cooking pots. All these Kachins chew tobacco and betel nut. In their homes the sides of the wall and the cracks in their bamboo floors are used as spittoons. If they could not see the crack they often imagined they saw one and so left their deposit in that way. After they had departed we saw their visiting card along our whitewashed wall. Of course in all this we felt that we were winning them and we knew that there was plenty of soap and water to wash these things away. We could not in any way afford to detract from the warmth of our welcome. These then went out and told others and soon the Kachins came to us in increasing numbers.

When the military authorities saw these Kachins coming to us in increasing numbers the commandant one day said to me jokingly, "Geis, the next time the Kachins come to attack Myitkyina we will take refuge in the Kachin Compound, for we will be safer there than behind our stockades." In other words, he wanted to say, "You have won the hearts of the Kachins. We give you freedom to travel wherever you wish."

I shall never forget the day when I made my first journey into these hills and was received by the Kachins. The chief took me into his long house, away back behind the last open fire just before the family altar. This was the place of honor for men of high rank. Here I, a foreign missionary, was

to spread my mat and sleep near the seat of the mighty. I have long since learned to avoid this place, for in a warm climate like Kachin land with pigs and other animals living under the bamboo floor, vermin accumulates in the cracks, so that I often found more bedfellows than I ever expected to have, and when returning from these mission tours I often felt like the ten lepers, unclean, unclean.

Some of these experiences were irksome to the flesh, but when I thought whose messenger I was and how my Master must have felt when He came down to earth and came in touch with our infirmities, I felt honored that I could follow in His train. Soap and water could wash the filth away, but only the blood of a lamb could wash away the stains of these Kachin hearts. By living in their homes, coming in daily contact with them, helping them in every way possible, they gradually forgot that I was a white man and began to trust me and to believe my story. It was an unspeakable joy when I could lead the first families out of this evil spirit worship in the hills down into the plains where we organized them into Christian villages. This was something new in Kachin land. A Kachin village located on the great highway was for years a sermon to all the Kachins who passed by. Kachin houses, Kachin men and women dressed like those in the hills, but there was something missing. No demon altars to be seen, no altar in the home. So they began to inquire, and to each Kachin was told the story of how the Son of God had saved them from demon worship. These villages have gradually grown to the number of twenty-two.

We have seventeen schools. Thirty-eight years ago not a soul in that whole region knew the Lord Jesus. I can now travel twelve days to the border of Western China and every night sleep in a Christian home or chapel. Not one cent of American money has gone into any of the chapels. From the very beginning strong emphasis was placed on self-support and every month contributions come in from the churches to the general treasurer. The Kachins had no use for schooling. The chiefs and elders thought they were being taught laziness, so when they came to pay us a visit I did not take them to the school but out to the vegetable garden where they saw beans and peas and cauliflower and cabbage and tomatoes which appealed if not to the heart at least to the stomach. Then I took them to the carpenter shop to show them how their boys were turning out furniture, and to the smithy where they were making important agricultural tools, and showed them how the girls were weaving and making jackets. This appealed to them and so they came in to our schools in increasing numbers. In every way we tried to show them that we were there to serve and follow in the footsteps of our Master of whom it was said, "He went about doing good."

Fifty Memorable Years for Indian Youth

First Visit to Bacone College in Oklahoma and Its Fiftieth Anniversary Celebration

BY WILLIAM B. LIPPARD



BACONE COLLEGE GRADUATING CLASS LEAVING THE FIRST BAPTIST CHURCH OF MUSKOGEE, OKLAHOMA, AFTER THE BACCALAUREATE SERMON



IT was well toward midnight when I stepped off the train at Fort Gibson, Oklahoma. The time-table had given assurance that the Muskogee Electric Traction cars connected with all trains. And so they did. Beside the station stood what might easily have been the original of "The Toonerville Trolley that meets all the trains." For the next half hour I held on to my seat as this ancient trolley jolted along on its midnight ride to Muskogee. There were only three other passengers. Behind me sat a man whom I had noticed in the station at Little Rock, Arkansas; again in the dining-car and now in the trolley. After half an hour of silence he started conversation.

"Will you be in Muskogee over Sunday?" he asked.

Somewhat doubtful about the wisdom of talking with strangers at that time of night, I replied cautiously in the affirmative.

"If you are," he continued, "I should like to invite you to come to the First Baptist Church. It will be crowded tomorrow but I will see that you get a good seat."

This was a new travel experience, being invited by a stranger on a trolley car at midnight to attend service at a Baptist Church. Gladly the invitation was accepted. Upon inquiry as to why he expected a crowded church, he said; "Tomorrow Bacone College, our great Indian school here, begins its commencement and celebrates its fiftieth anniversary. The baccalaureate sermon will be preached by our pastor and so the church will be filled by our church members as well as by the college students."

Thus came my introduction to Bacone College, known to all readers of *MISSIONS* as the outstanding school for American Indians. For sixteen years President B. D. Weeks has upheld the ideals of this institution and has carried forward the noble work begun by Dr. A. C. Bacone fifty years ago when he founded the school that now bears his name. Only three students constituted the first class; now the enrolment is 300, including the grades, high school and junior college students. Thirty-seven Indian tribes from fourteen states are represented in this enrolment. One of the impressive features of the fiftieth anniversary celebration was the memorial service at the grave of Dr. Bacone on the hilltop behind the campus. The entire student body with visitors gathered around the grave, where Dr. Weeks



PRESIDENT WEEKS SPEAKING AT THE MEMORIAL SERVICE AT THE GRAVE OF DR. A. C. BACONE

paid tribute to the noble service of his predecessor. In placing a wreath at the base of the tombstone, a former student who had been taught by President Bacone said this was "in memory of a lovable man of God who came that the Indian might know the Way, the Truth, and the Life." Groups of Indians representing several tribes sang, and then the whole company joined in Bacone's Alma Mater, closing with the ever impressive taps, sounded by the college bugler.

True to his promise the stranger on the trolley was in the First Baptist Church on Sunday morning. Serving as usher, he escorted me to a choice seat in the front row of the balcony. On the church calendar appeared this word of welcome:

This morning we gladly welcome to our church home the faculty, students and friends of Bacone College who come to us for the baccalaureate sermon to the class of 1931. The history of that school and this church are closely interwoven. The men of God who founded the school helped in the organization of the church. Through the years the two institutions have been mutually helpful. May this spirit continue as the years unfold and pass into history.



MUSKOGEE IS A PROGRESSIVE CITY WITH HANDSOME BUILDINGS

In the body of the church filling the center section sat the students, the graduating class in familiar cap and gown. As President Weeks said in his announcement, this was "the only group of Indians in the world graduating from college." Any American with any imagination at all would feel a thrill from looking at that group of students, stalwart sons and noble daughters of the American Indian. In their veins flowed the blood of generations of red men whose ancestry went back to those remote days when America was an unknown and still unknowable continent and the white man was himself a barbarian in the primeval forests of Europe. That group of students represented not only the long, stirring, tragic background of their race; they revealed also the potentialities of tomorrow as the Indian takes his place and makes his contribution in the civilization of America.

Attentively they listened to an eloquent baccalaureate sermon. Dr. A. N. Hall, pastor of the church, is an able preacher. He brought an ideal message to those students, challenging them to the attainment of a Christlike character. Christ fulfils all the requirements of an ideal character. His intelligence, His integrity, His industry, His independence are all qualities needed as youth stands on the threshold of its career.

Bacone's fiftieth anniversary had brought a notable company of visitors from the East en route to Kansas City for the Northern Baptist Convention. They were guests of President Weeks at a delightful tea at his home in the afternoon. This had been preceded by a round of inspection of the spacious and superbly situated campus. Handsome buildings provided well arranged and equipped classrooms and lecture halls. Comfortable dormitories furnished typical but comfortable student accommoda-

tions. The fine dining-hall, its architecture somewhat ecclesiastical in style, reminded one of the service of spiritual nourishment rather than that associated with the need of gastronomic well being.

An extended stay was made at the Morrow Orphanage named after its founder, the saintly Father Morrow, pioneer missionary among the Indians. He had given more than fifty years of his life to this heroic service at a time in American history when the aftermath of the Civil War, the uncertain political status of that part of the country, the frequent battles with the Indians, and the sparsely populated and isolated area in which he ministered, made such missionary service one of real peril. So these orphans, bronze-skinned, dark-eyed, black-haired cherubs, as children and grandchildren of a generation among whom Father Morrow brought the gospel of Christ, are reminders of his long and faithful career. It was fascinating to watch these children. Some were setting in order their attractive bedrooms for the night; others were busy in the dining-room and kitchen, cleaning up after supper; while still others had time free for recreation. Long will I remember the marvelous sunset viewed from the porch of this orphanage as these Indian children played on the floor at my feet.

Two features of the commencement season at Bacone were extraordinary in that they are not duplicated at any other school at graduation time. One was the open air baptismal service on the campus when President Weeks baptized eight students and one former student. As a rule college commencements are not known as occasions when students make public confession of their faith in Christ and thus announce to all their classmates that they give Him their allegiance. So this solemn service in the open baptistry, surrounded by the entire student body and numerous friends and visi-



BAPTISMAL SERVICE ON THE CAMPUS OF BACONE COLLEGE

tors, was all the more significant in that it revealed the constant evangelistic emphasis that characterizes college life at Bacone. Here indeed is a true "mission" school that seeks to prepare its students not only for citizenship but for truly Christian citizenship.

The other feature was the evening vesper service, the last one of the college year. President Weeks purposely made no change in its customary program in order that the visitors might see exactly what this service was. After a Scripture lesson and prayer the meeting was turned over to the students for testimony. It was an unusual meeting, marked by freedom of speaking, by refreshing spontaneity, by deep spiritual earnestness and sincerity in utterance.



EPISODE NO. 10 IN THE PAGEANT: THE FOUNDING OF BACONE COLLEGE

It reminded one of the old-fashioned spirited testimony meeting that is now so seldom a part of modern church life. Fully two dozen students participated. All expressed appreciation of the spiritual influence that Bacone College had brought to their lives. All voiced gratitude for what their college president had done for them as administrator, helpful counsellor and Christian friend. With impressive ceremony two student deacons were ordained into the college church, while with similar solemnity a student, after making the usual statement, was licensed to preach. The climax of this meeting came during the closing consecration service when President Weeks summoned all to come forward who would dedicate themselves to Bacone's ideals and to definite Christian service. More than thirty students representing fourteen tribes responded by coming forward and standing before the crowded chapel while Dr. Frank A. Smith offered the prayer of consecration.

Of course the American Indian has always been a picturesque figure in American history. No anniversary as significant as this would therefore be complete without some outstanding spectacular feature. So the entire afternoon of the next day was given over to the pageant, "The Trail of the Years," one of the most stupendous, colorful, dramatic, stirring pageants ever presented. The entire student body participated. It was staged in the open meadow adjacent to the campus, where a block house, a fort, and several Indian tepees had been erected as part of the scenery and stage setting.

It was announced that this pageant would be an annual affair so as to commemorate bygone Indian days for Indian youth. Twelve episodes traced the

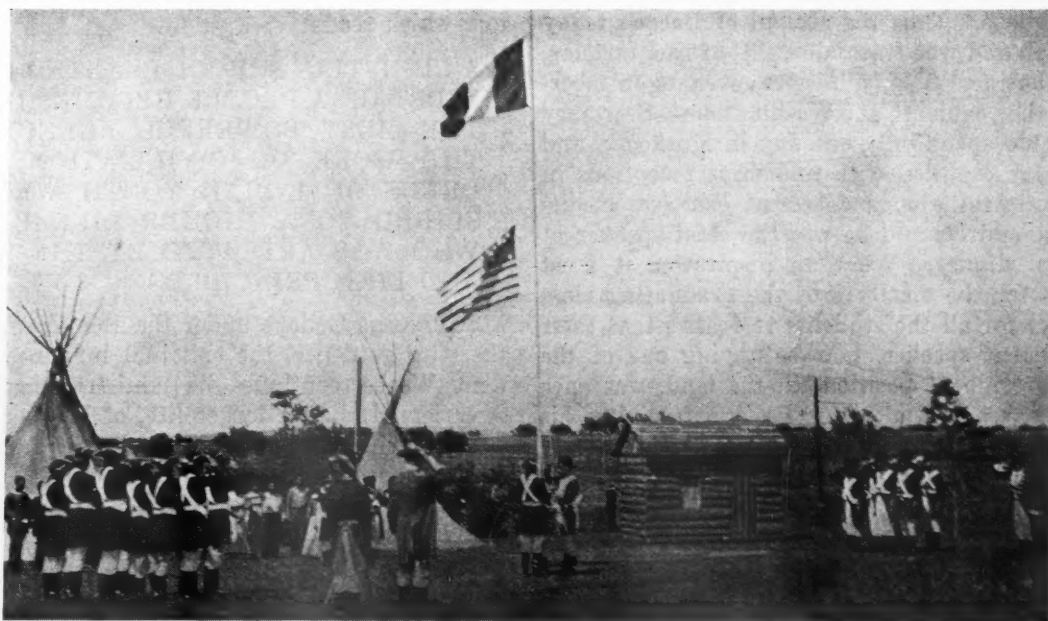
history and development of Oklahoma and the part Bacone College had had in this progress, the titles being as follows:

BEFORE THE WHITE MAN CAME
THE COMING OF THE SPANISH
THE COMING OF THE FRENCH
THE LOUISIANA PURCHASE
THE FOUNDING OF FORT GIBSON
THE TRAIL OF TEARS
SETTLING THE CIVIL WAR
FAMOUS INDIANS
EARLY SETTLERS
THE FOUNDING OF BACONE COLLEGE
THE COMING OF THE MISSIONARIES
THE FUTURE BACONE

Full of intense pathos and heart-breaking tragedy was the sixth episode, "The Trail of Tears." In speaking of this episode Dr. Weeks said in a chapel talk that he wished that its terrible tragedy might be kept before the minds of Indian youth, not to embitter them or to breed hatred, but to constantly remind them of their noble heritage. This horrible chapter in the history of their race should furnish a powerful incentive to worthwhile and serviceful achievement in life.

The souvenir pageant booklet in describing this episode concluded with the following striking paragraph:

The pages of history offer no tragedies to compare with the horror of families forcibly being driven from their homes, of their being thrust into stockades to await removal, or being pushed on by malevolent men who had contracted to drive them like cattle into Oklahoma. With most of their personal property gone, their feet often bare and their bodies half naked, the latter groups of Cherokees



EPISODE NO. 5 IN THE PAGEANT: THE LOUISIANA PURCHASE



SECRETARY PATRICK J. HURLEY OF WASHINGTON DELIVERING THE ANNIVERSARY ADDRESS

and Creeks marched day after day through rain and snow, to arrive empty-handed in a strange land. Many had become ill of exposure; many others had died on the way, and were hastily buried by the roadside or hidden beneath the snow. The way by which they had come was a road of sorrow, suffering, and pain. Cries of children, moans of tortured men and women, groans of the dying and wails of the bereaved—these were the milestones which marked the way by which the Red Man came to the land to which he was driven. It was indeed a Trail of Tears.

So the semi-centennial program had its impressive aspects, its inspirational sessions and its spectacular episodes. It had also a distinguished feature out of the ordinary, for on Tuesday a noteworthy guest came to Bacone by airplane. He was the Hon. Patrick Hurley, Secretary of War in the cabinet of President Hoover. Twenty-six years ago as a youth in the class of 1905 he had been graduated from Bacone College. Thus the alumni of Bacone today include men and women in all walks of life, farmers, teachers, business men, ministers, even to membership in the cabinet at Washington. Secretary Hurley could spend only one day in Muskogee, and it was a day crowded with numerous receptions in his honor. At the commencement exercises he delivered the address and he was the chief speaker at the alumni dinner. What an inspiration it must have been for the members of the graduating class and indeed for all the students to realize that their commencement speaker, now occupying one of the highest government positions in the land, was once like themselves a student at Bacone receiving his diploma on graduation day. They listened eagerly to every word he said. His unique position as a dis-

tinguished Bacone alumnus gave added authority to his message as he appealed to the students to go out into life upholding those high ideals which had prompted the founding of Bacone College fifty years ago. Secretary Hurley graciously furnished *Missions* with a copy of his address and it is published on pages 473-475.

Following his address President Weeks presented diplomas to seventeen high school graduates and eighteen college graduates. With the alumni dinner the 1931 commencement and the fiftieth anniversary celebration of Bacone College became a matter of history.

Late in the evening Prof. Marshal T. Deonier of the Agricultural department took me in his car to Fort Gibson, where I was to board the train for Kansas City. It was a radiant early summer night. A full moon was shining out of a cloudless sky on the plains and rolling hills of Oklahoma. Far in the distance the lights of Fort Gibson were twinkling in the darkness. As we sped along on a modern highway I thought of the vast changes the moon must have witnessed during the fifty years. Half a century ago Fort Gibson was a military outpost, the farthest west fortification built as a protection against the Indians. Today it is a simple Oklahoma village, the reason for its establishment having long ago vanished. Then all of the state was a vast Indian wilderness; today it is one of the progressive states in the Union. Then the Indians lived in barbarism or at best in a semi-civilized state; today they are numbered among the influential, public spirited Christian citizens of the state. In this transformation throughout the fifty years Bacone College has had a notable part. Its contribution is appropriately intimated in the inscription on the tombstone of Dr. A. C. Bacone in the little cemetery on the hill-top, which reads:

A CHRISTIAN SCHOOL PLANTED IN THE MIDST OF A PEOPLE BECOMES ONE OF THE MOST POWERFUL AGENCIES IN THE WORK OF CIVILIZATION. HUNDREDS OF INDIAN YOUTH WERE INSPIRED TO A HIGHER LIFE BY HIM WHO WAS ACTUATED BY THE ABOVE AND LIKE PRINCIPLES.

So Bacone College under the able administration, the wise guidance, the spiritual influence of President Weeks, continues its ministry of giving the American Indian a larger life, of helping him to a higher civilization, and above all of leading him to a vital knowledge of Jesus Christ.



American Education and Indian Citizenship

Address delivered at the fiftieth anniversary celebration of Bacone College at Muskogee, Oklahoma, June 2, 1931, and the twenty-sixth anniversary of his own graduation

BY PATRICK J. HURLEY

Secretary of War in the Cabinet of President Hoover



AM delighted to be present at your commencement exercises. It is 26 years ago today that I received my diploma from this school. By that certificate, this institution branded me as one who had met its educational requirements. I am grateful to Dr. J. S. Morrow and Dr. J. H. Scott, both now deceased, for the opportunity they gave me to receive an education.

At that time, I wondered vaguely why these two noble characters and many others were so deeply interested in securing for me an education. My conclusions at that time recurred to me some months ago when your distinguished president, Dr. B. D. Weeks, startled me with this question: "Why should we educate the Indians?" At first I felt that I should answer by asking another question: "Why should we educate anyone?" But I realized that Doctor Weeks was serious and that he is devoting his life to the education and the welfare of the Indian people.

Contemplating these things, I realized that his question raised every element of the Indian problem and the relationship of the Indians to the government and to their fellow citizens. I then attempted to answer his question to the best of my ability.

I know the Indian. I know his characteristics. I was reared among them. I went to school with them. I served the Choctaws for years as national attorney. The then principal chief of the Choctaw nation gave me my first opportunity for public life. I have served in the army with many of them. I am under a debt of gratitude to the Indians. I am willing to analyze the Indian's character as a friend who is deeply interested in their welfare.

Spiritually the Indians are capable of becoming and usually do become most devout Christians. The Indian is a natural soldier. In every conflict since the Revolutionary War he has contributed his portion to the success of American arms. In the World War, many Indians received the Distinguished Service Cross for extraordinary heroism in battle. The first French Croix-de-Guerre with Silver Star citation awarded to a citizen of Oklahoma was given to Joseph Oklahombi, a full-blood Choctaw. As warriors, we give the Indians their places among our outstanding soldiers. We in Oklahoma are proud of that superb scout and leader, Apushmataha, who led his forces under the command of Andrew Jack-

son. We are proud of Stand Watie, whose Indian troops followed the battle-stained banner of the Confederacy. There are still among us red men who rode stirrup to stirrup with Theodore Roosevelt in the Spanish-American War. From a standpoint of patriotism and valor, the Indians have no superiors.

Our pride in individual Indians whose names stand out in the history of our state is not limited to warriors. In the tranquillity of peace, the Cherokees gave birth to an American Cadmus. Sequoyah invented an alphabet by which the Cherokee Indians were enabled to write in their own language.

Intellectually, the Indian has shown powers of concentration above that of the average white man. Indians have won high places in the councils of our nation. One of them at present is Vice-President of the United States. One of them is the author of the most advanced banking system in the world. Another is the greatest philosopher and humorist of our age.

The Indian by nature is agreeable, kind to those with whom he is associated. He is possessed by depth of understanding and a disinclination to force his attentions upon anyone who does not invite them. Calm, dignified, intelligent, and courageous, he is responsive to the rights of others. He is stoical, undemonstrative, but capable of the most enduring friendship. Indian loyalty is unchangeable. These characteristics of the Indian properly developed by education contribute to the intellectual and spiritual life of our nation.

This raises the question: If the Indian has all of these characteristics why has he not as a race progressed equally with his white brothers? Why are we still confronted by an Indian problem? Why are many of our red men penniless, having been divested of their ownership of a continent? That raises a fundamental element in the answer to the question: Why should we educate the Indian?

When our colonial ancestors, the Cavaliers of Virginia, the Catholics of Maryland, the Puritans of New England, the Dutch of New Amsterdam, met our North American Indians, one of his characteristics that they seemed to have understood first was that the Indian had no acquisitive attributes. He placed no value on the land that comprised the great continent which he occupied.

The colonists took advantage of the Indian's lack of knowledge of property values. William Penn,

who received what is now the state of Pennsylvania as a grant from the British Crown, found it occupied by Indians. This was an anomaly in the mind of the white man. To his ways of thinking, ownership and occupancy were almost synonymous. Occupancy in the white man's law was a symbol of title of ownership. Penn had received his white man's title from the British Crown. Acting upon a white man's law of land tenure, Penn recognized the Indian claim to the land comprising his grant. He conceived it to be a cloud upon his title and the only way he knew to remove it was by purchase. He purchased the state of Pennsylvania from the Indians for goods which had little value.

The Dutch bought Manhattan Island from the Indians by giving in exchange for it property valued at \$24. Trades of this nature were made with Indian tribes by the colonists all along the Atlantic seaboard and have continued clear across the continent to the land upon which we are standing on this occasion.

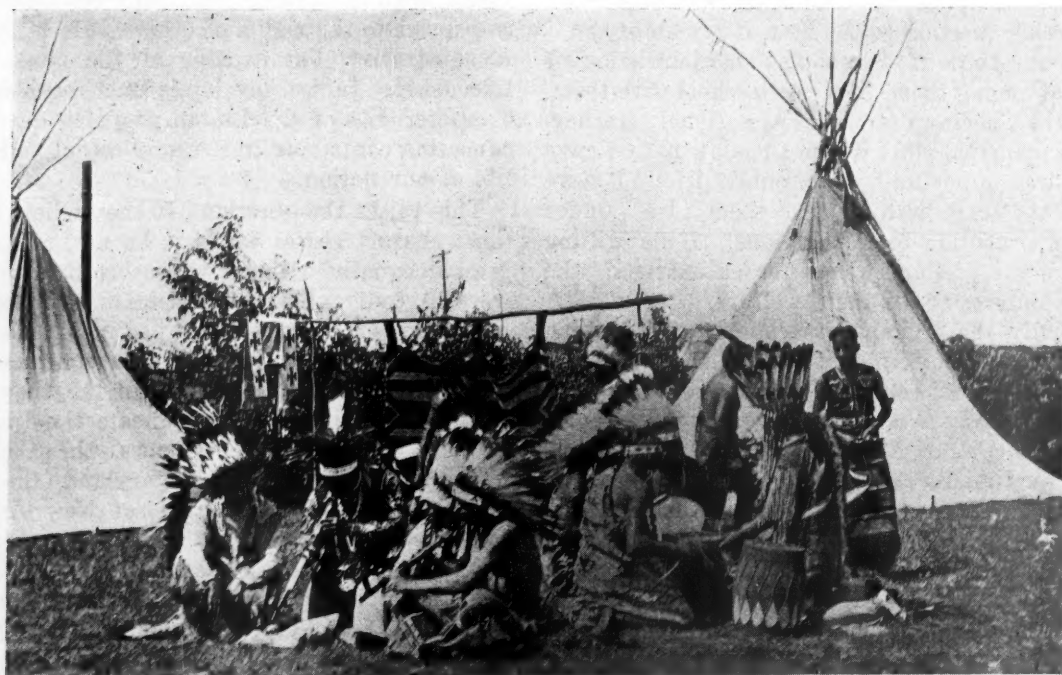
Here the five civilized tribes made the last formidable stand in an attempt to maintain their own methods of living while surrounded by a mighty, alien civilization. Historically, we seem to attribute no lack of ethics to William Penn or his distinguished compatriots for having bought empires for a pittance. Things have changed somewhat. Here in Oklahoma we prosecute those who acquire the title of land from Indians by misrepresentation or for a grossly inadequate consideration. History makes considerable difference between what it considers ethics in acquiring an empire and the ethics

in acquiring 40 acres, but the underlying principle has always been the same. It has been the white man's acquisitive sense, his desire for ownership of property, and the Indian's lack of knowledge of the value of property.

Unfortunately, our government, like William Penn, recognized from the very beginning the Indian ownership of the vast territory now embraced in the United States. In my opinion, it would have been far more honorable to have disregarded the Indian claim to any land and to have given to the Indian citizenship, and to have given him an education. Through generations we should have taught him values. We should have instilled in him the acquisitive sense of our own race. Our government has conscientiously attempted to protect the Indian in his ownership of land until he developed understanding of its value.

When we consider the landless Indians of Oklahoma who still have no sense of values, no acquisitive attributes, we realize that the beneficent policy of our government has not been altogether successful. It makes no difference what the government attempts to do for the Indian by way of allotting him land and permitting him to dispose of it, if it does not at the same time create in him the attributes of our civilization pertaining to property. It is quite generally conceded that this can be done only by education.

I would not be just to myself or to our government if I did not on this occasion say that after having allotted land to individual Indians the government has done all in its power to protect them



THE OPENING EPISODE IN THE BACONE COLLEGE HISTORICAL FIFTIETH ANNIVERSARY PAGEANT: BEFORE THE WHITE MAN CAME

in its ownership. The policy itself was wrong; not the administration of the policy. It might have succeeded with a race which had the acquisitive sense, but with the Indian race the policy of the government failed. Fixing the blame for the Indian's condition does nothing towards supplying a remedy. Criticism cannot of itself change the Indian's status.

The future welfare of the Indian rests in education. The educated Indian has almost invariably made a good citizen. The policy pursued by most educational institutions that have attempted to educate the Indian has been as fundamentally unsound as the government's policy pertaining to the protection of his property rights.

We all know that our civilization is constantly changing. The general average of the changes has been for the better. We may deplore the fact that a desire for property, an acquisitive sense and pride in ownership, is fundamental in our civilization. Whatever may be our thought on that subject, the fact remains the same—it is fundamental.

We have taught the Indian the Christian religion. We have taught him our system of government. We have taught him our manual of arms. We have taught him our code of ethics. But we have not instilled in him the attributes of our civilization pertaining to property. With this fundamental weakness in our government policy and our educational system we have wondered why the Indians as a race have remained a problem.

I agree that everything that has been taught the Indian was necessary, but I maintain that the one element of an education that was necessary for his economic success has been omitted. The Indian has great capacity of education and the fact that he has not acquired a sense of property is due to the fact that he has not learned the value of property. As a race the Indian has not learned that he must be self-sustaining before he can successfully discharge the duties of citizenship.

Why should we educate the Indian? We should educate him because it is the only thing that we can now do that will make any permanent contribution to the welfare of the Indians. We should educate the Indian because in so doing we will contribute not only to the individual Indian's welfare, but to the welfare of his race and to the nation.

For half a century the American Baptist Home Mission Society of New York has been promoting the education of Indians through this school. It is very well to say that it is the duty of the government to educate the Indian, but the challenge goes far beyond the government. It is a challenge to every

sect of the Christian religion. It is a challenge to every patriotic American.

Education will make the Indian a good citizen. It will make him self-sustaining. It will assure to him a life of service and happiness. Intelligence has overcome the morbidity formerly attending the speculative philosophy pertaining to the problems of human relationship. It was said that inequalities between individuals were overcome only in the democracy of the grave. We know that that is not true. Schools have become the great levelers in America. Education eliminates class distinction.

Politically, the Indians are citizens of the United States and of the state where they reside. Education and education alone can prepare the Indian to take advantage of that equality of opportunity which all Americans enjoy.

To those of you who are graduating today, let me say that I have known people who knew all about what was in the books and, notwithstanding that, were almost foolish. In addition to the acquisitive sense of which I have been speaking, there is an ingredient in human understanding known as common sense which is the very foundation of all education and all achievement. Education cannot engender this quality unless you to some extent naturally possess it. It cannot be developed in you if you have no foundation for it.

Next to common sense comes the ability to work. You may be a fine looking person with a good mind and a good character. You may have rich, powerful parents, influential friends and relatives, but all this will avail you nothing if you have not the capacity to work. Work is the sale of happiness. No achievement brings pleasure unless you have worked for it. No position is lasting if you have not made it yourself. If you have common sense and know that you must succeed on your own merits, this quality will naturally create in you integrity and decency. If you expect to work and use common sense, there is no necessity for being a "trimmer" or attempting to accomplish results by shoddy or dishonest methods.

You may have all these qualities I have enumerated and still fail if you have not courage. Courage is a fundamental requirement of success. If you are brave and honest you will always look for the best in others and give to others the best that is in you. You will be kind and considerate and will forgive the shortcomings of others. If you love the human race, human beings will love you. Be yourself. Do not try to act a borrowed part. If you do so, you will deceive no one but yourself.





DEVOTIONAL

A Prayer on Labor Day

O LORD, give Thy blessing, we pray Thee, to our daily work, that we may do it in faith and heartily, as to the Lord and not unto men. All our powers of body and mind are Thine, and we would fain devote them to Thy service. Sanctify them, and the work in which they are engaged; let us not be slothful, but fervent in spirit, and do Thou, O Lord, so bless our efforts that they may bring forth in us the fruits of true wisdom. Teach us to seek after truth and enable us to gain it; but grant that we may ever speak the truth in love, that, while we know earthly things, we may know Thee, and be known by Thee. Give us Thy Holy Spirit, that we may be Thine in body and spirit in all our work, through Jesus Christ Thy Son, our Lord. Amen.

—From "Prayers for Special Days."

From the "Book of Remembrance"

LABOR DAY, SEPTEMBER 7, 1931

This is the day which we have dedicated to Labor. We glory in her triumphs and rejoice in the happy settlement of so many of her disturbances. We are apprehensive as we think of the many phases of her problem which seem insoluble. We are appalled at the grossly unjust conditions of our day which combine to give so much of luxury to the few and so little of comfort to the many. And we Christian people bow our heads in shame that we have not brought our Christ and His message nearer to those who do not know Him, and have forgotten how simple is His solution of this problem which He faced in the days of His earthly life even as we face it now.

Our Christ, the divine possessor of all the unsearchable riches of God, yet who chose humble earthly parents, who labored as a carpenter, who made lowly fishermen His intimates; our Christ, who gave His love as unstintingly to the rich as to the poor; our Christ, who blessed the tiny gift of the poor widow, and the outpouring for Him of the costly perfume; our Christ, who walked and supped with wealthy Zacchaeus, and whom the common people heard so gladly—do we, His latest followers, forget the message of His life before which no class, no hatred, no misunderstanding, no bitterness can stand? It was only this: "Love one another as I have loved you." So simple. Is it too hard for us who pray that we may be true followers of Him?

The Gospel of Labor

This is the Gospel of Labor—
Ring it, ye bells of the kirk—
The Lord of love came down from above
To live with the men who work.
This is the rose that he planted
Here in the thorn-cursed soil—
Heaven is blessed with perfect rest;
But the blessing of earth is toil.

—Henry van Dyke.

Do that which is assigned thee and thou canst not hope too much or dare too much.—Emerson.

Who shall say that one man's work is greater than another's? Our social order, seeing life fragmentarily, puts special premiums upon this service and upon that, and so life's activities have come to be arranged in a graded system of precedences. But God, who sees life whole, sees how essential are those tasks which men count humble, and in His eyes all service ranks the same. That by which He judges men is not the dignity or the inconspicuousness of their work, but the faithfulness with which they perform it.—*The Daily Altar.*

Song of Christian Workingmen

Our Master toiled, a carpenter
Of busy Galilee;
He knew the weight of ardent tasks
And oftentimes, wearily,
He sought, apart, in earnest prayer
For strength, beneath his load of care.

He took a manly share of work,
No thoughtless shirker he.
From dawn to dusk, before his bench,
He labored faithfully.
He felt just pride in work well done
And found rest sweet, at setting sun.

His Father worked, and he rejoiced
That honest toil was his—
To whom was given grace to know
Divinest mysteries:
And shall not we find toiling good
Who serve in labor's brotherhood?

—Thomas Curtis Clark.

In all things have I learned the secret both to be filled and to be hungry. . . . I can do all things in Him that strengtheneth me.—Paul, in Phil. 4: 12, 13.



THE EDITOR'S POINT OF VIEW



A SUGGESTIVE MOTTO

As we move out into the activities of the denominational year, after the relaxation of the vacation period, it is well to remember that in all our Christian work very much depends upon the spirit in which we perform it. Every church has its atmosphere and is known and judged by it. The same is true of every member. Three phases of the spirit with which we all have to do are optimism, pessimism, and criticism; and of these three we regard the last as the most dangerous and confusing. It is the era of criticism. Nothing escapes. To the lost radiance of religion must be added lost reverence for sacred things. Criticism of the church has become a habit with many ministers and church members, and herein lies its peril. The spirit of criticism is subtle and fatal to the development of a wholesome, happy, useful, genuine and gladsome Christian life.

If we have been living in the shadow of this destructive spirit, why not come out from its depression into the light and joy of the spirit of optimism, which is the spirit of Christ? Not blind but rational, discerning the duties and difficulties, but always seeing through to the God of love and grace and omnipotent power behind. Let us forego criticism and replace it this year, in church and home life alike, with hope and faith and service. That would mean immeasurable good to our churches and our communities, untold blessing to the world. As a daily motto for this life the last line of the hymn, "I would be true," is suggestive:

"I would Look up, and Laugh, and Love, and Lift."

These four L's translated into life, would make this a wonderful year.

THE PASSING OF A GREAT SOUL

The death on July 13, 1931 of Archbishop Nathan Soederblom of Sweden removed an outstanding personality and a notable figure from the life of the world. Among his many accomplishments he was an able preacher, a brilliant scholar, master of ten languages and a prolific writer whose output showed signs of rare genius in research and clarity of expression. He was the only foreigner ever to be honored by the degree of Doctor of Theology from the University of Paris. Although he was the primate of a state-established Lutheran Church, his broadmindedness, evangelistic temper and catholicity of spirit led him to espouse the welfare of all denominations. How highly he was esteemed by

other churches is indicated in a remark by Dr. A. E. Garvie, President of the English Free Church Council, who said, "If it were possible for Protestantism to have a Pope, he would have qualified for that office." The Baptists of Sweden have lost a real friend in his departure. His cordial welcome to the Baptists of the world and his gracious hospitality in opening his great cathedral at Upsala to the Baptist World Alliance in 1923 will long be remembered by those who went to Sweden to attend that world gathering of Baptists. Secretary J. H. Franklin voiced the sorrow of American Baptists when he sent the following cablegram to Baptist headquarters in Stockholm: "Please express to family and church and country the sympathy and sorrow of American Baptist Foreign Mission Society upon death of Archbishop Soederblom. All Christendom suffers loss of great soul." His greatest achievements lay in the realm of promoting international peace. A man of indefatigable energy, he worked tirelessly and ceaselessly for the cause of harmony among the nations. For his efforts in that direction he was honored last year at Oslo with the Nobel Peace Prize. In commenting on this award *The New York Times* said editorially:

The World War drew him into the current of its strifes. Henceforth he gave himself, though in the midst of his ecclesiastical duties, to helping to mitigate the woes of the world and to prevent another disaster, calling the churches of the earth without regard to creed to join a movement that would sweep the earth clear of wreckage and of fear if only they were united. Unity was his one word of appeal to those who in many languages and diverse creeds profess good-will and long for peace. His indefatigable labor in this cause undoubtedly shortened his life, though it gave him a primacy among those who inherit the earth. . . . There is a certain satisfaction that before he left he got one prize at least of his high calling and at the hands of humanity whom he so zealously, spiritedly served.

In these days when the international sky seems so ominous with the threatening clouds of international discord, by all human judgment, the world can ill afford to lose such a noble soul.

MUSSOLINI AND THE POPE

There have been troublous times in Italy, owing to the open breach between the political dictator of Italy, Mussolini, and the ecclesiastical dictator of the Vatican State, the Pope. The two rulers have come into conflict of a bitter personal nature, as the result of a contest between Church and State. Basically it appears to be a question as to who shall control the education of the youth of Italy—the

Fascisti Government, which means Mussolini, or the papal hierarchy with its parochial schools under priestly authority. Mussolini claims that the State is supreme authority in the education of its citizens from infancy up. The Pope holds that the Church comes first and has a right to educate the child in religion without dictation or direction from the State. Meanwhile, this matter has been largely lost sight of in the practical developments growing out of the controversy. It was charged by the Fascisti that the influential church organization known as the Catholic Action was engaged in a conspiracy to undermine the Government, and a decree of state suppressing the society created general consternation and brought papal condemnation. This led from one stage to another, charges and countercharges, papal encyclicals and state pronouncements, both sides determined and defiant. The charges went so far as to impute falsehood to the Pope himself, and Mussolini finally decreed that no one could belong to Catholic Action and be a member at the same time of the Fascisti. A critical point was reached when the Pope issued an encyclical through a French medium, claiming persecution and appealing to the world at large against the government orders. The Italian press has been very outspoken since the foreign-issued encyclical in which the Vatican says the Pope did not condemn Fascism in itself, but did strongly condemn the Fascisti claim that the education of youth belonged exclusively to the State, while the Pope and Church must limit themselves to exterior religious practices—a claim contrary to Catholic doctrine. It also condemned the oath all Fascisti were required to take binding them unreservedly to serve the cause of the Fascisti revolution. Such an oath, said the Pope, Catholics could not take without mental reservation, because it might at some time oblige them to take an attitude contrary to the dictates of the Church. At this stage of positive and antagonistic disagreement matters reached a temporary standstill. Efforts at reconciliation have been continuous, for it is recognized that the situation is serious, threatening the Lateran treaty which established the Vatican Kingdom.

While this is an Italian struggle for supremacy in internal affairs it interests the outside world because of the part the Roman Catholic hierarchy plays in it. History is making rapidly when we can witness such happenings in Italy, where the age-long dominion of the Church has been taken over by the dictatorship of Mussolini, who has established by force of arms a Fascist system of government which he proposes to perpetuate by controlling the education of the Italian youth. This has been a chief source of the Church's hold on the people, since the Church's teaching enchaind the conscience and will of the children. Mussolini put his finger on the crucial point, and the Pope had to meet the issue or lose future control of the Italian people. The

outcome of such a struggle is not local in its consequences. It can hardly fail to loosen the bonds that have held many Italians to the Roman Catholic Church, although they have been what is known as "poor Catholics." It leaves the Pope in the strained relations incident to an independent sovereignty, in an isolated and uncomfortable position, far more difficult than that of a self-exiled prisoner of state in the Vatican. More important still, from the Protestant and missionary point of view, it opens to the common people of Italy, who have for centuries been the victims of ignorance, illiteracy, superstition and ecclesiastical suppression, a new era, with a new life in which intelligence, aspiration, self-expression and hope may find place. And while this will have been brought about by an armed revolution which established not a democracy but a practical despotism, yet ultimately when the days of dictatorship have passed, another revolution, born of peace, not militarism, will establish a democratic Republic of Italy, in which for the first time the Italian people will know the real meaning and workings of political and religious liberty. In the events of the present the student of history may catch foregleams of such national transformations as this.

NOTE AND COMMENT

¶ According to figures compiled by Major Robert R. Moton of Tuskegee Institute, there were five lynchings in the United States during the first six months of 1931, two in Mississippi and one each in Missouri, Tennessee and North Dakota. For the corresponding period in other years this record compares with nine in 1930, four in 1929, five in 1928, eleven in 1927 and as high as 30 in 1922 and 36 in 1921. During the six months of 1931 under review one of the lynched victims was white and the other four were Negroes. There were 32 instances in which officers of the law prevented lynchings and thus saved 55 persons from horrible deaths at the hands of mobs. Such officers deserve praise for their fidelity in upholding law and order in the face of attempted mob violence. The lynching record itself shows gratifying progress in the direction of wiping out this unspeakable blot on American civilization. Nevertheless justice can never be said to have been established in America until this horrible crime against humanity has been completely eliminated.

¶ Buffalo, New York, has been chosen as the place for the forthcoming Quadrennial Convention of the Student Volunteer Movement, December 30, 1931, to January 3, 1932. It will bring together for five days between 3,500 and 4,500 students from 750 to 800 colleges, universities, and professional schools throughout Canada and the United States. The program is being built up around the theme *The Living Christ in the World of Today*. The aim will be to present to students a comprehensive view of the world, the enterprise of Christian missions at work in the world, and what students must do to help the church in its missionary task

at home and abroad. Speakers will include outstanding missionaries, mission board secretaries, leading Japanese, Chinese, and other Christian nationals. This Convention will be the eleventh in a series of great missionary conferences for students which are held under the auspices of the Student Volunteer Movement once every four years; that is, for every college generation. The first was held in Cleveland, in 1891, and the tenth in Detroit in 1927. During the Movement's history, more than 12,500 student volunteers have gone out as missionaries to foreign lands while thousands of others have entered into Christian service at home.

PERSONAL AND IMPERSONAL

An Honored Leader

President Clarence A. Barbour of Brown University is one of the Christian leaders in high place who honor their office as in turn the office honors them. He is making a fine record as head of an institution of learning that has received the highest rating from educational experts. The standards of scholarship and character bequeathed by President Faunce have been fully maintained and sound educational progress marks the present era. MISSIONS has had a good friend in Dr. Barbour during all its history. The gratifying announcement is made that Dr. Barbour has been chosen a member of the laymen's foreign missions inquiry commission, the university authorities having granted him leave of absence for that important service. The Commission is to be congratulated. Dr. Barbour has always been a missionary man, as pastor, president and board member. He knows the mission fields, missionary history and the political and economic backgrounds, and joins sympathy to knowledge and sound judgment. No leader among us could more helpfully represent our denomination in this quest for light on a world enterprise.

Missionaries in Camp Service

Early in July the Editor had an interesting visit at Ocean Park with Dr. C. E. Chaney of Burma, who, with Mrs. Chaney, was in the Royal Ambassador camp service as part of his deputation work. After a furlough much prolonged by Mrs. Chaney's ill health, they are preparing for a return to the field this autumn. Dr. Chaney has done much deputation work for his Society in connection with the field activities conferences of the Board of Missionary Cooperation, and has been a valuable addition to the staff of denominational promoters. He has promised to give MISSIONS some interesting facts which came out in our conversation, relating to the work in Burma and the future. He found an unusual degree of interest in the denominational program in the conferences he took part in, and he believes the midyear associational meetings have been of marked benefit and results.

A Notable Presidency Terminates

MISSIONS congratulates President Emory W. Hunt of Bucknell upon his release from the burdens of office as head of a great educational institution which had developed remarkably under his leadership. In the twelve years of his presidency, which terminated at his request at the last commencement, he saw the number of students increase from

550 in residence to 1217, with an extension and summer division of 800 more, while five buildings and the Memorial Stadium were erected, the faculty trebled, and the endowment more than doubled. Appreciation of his distinguished service was expressed by trustees, faculty and students, Mrs. Hunt not being forgotten in the remembrances. Dr. Hunt has been among the foremost leaders in the denomination, with constant service on our mission boards, and president of the Northern Baptist Convention. Joyous indeed must be the memories of the countless contacts with students and cordial associations with fellow workers that will enrich his future. These are rewards that cannot be bought, priceless compensations. The Editor has rejoiced in Dr. Hunt's eminently successful career as pastor and president, and wishes for him and Mrs. Hunt many years in which to enjoy a well-earned rest. They are ably represented on the foreign mission field by Miss Helen Hunt, dean of women at Judson College.

A Baptist Presidential Tour

Dr. John MacNeill, President of the Baptist World Alliance, is arranging a tour of visits to the Baptist communities of the Far East. He plans to travel westward and return eastward. According to present arrangements he will sail from Vancouver on August 29th. Most of September will be spent in Japan. October and the beginning of November will be devoted to China. After a visit to Burma Dr. MacNeill expects to reach India before the end of November. Some six weeks are to be given to visiting the various mission fields in that country. India has special interest for Dr. MacNeill as the chief center of the work under the auspices of the Canadian Baptist Foreign Mission Board, of which he is chairman. Dr. MacNeill's plans are arousing lively interest in the countries which he expects to visit. He will receive a cordial welcome in the mission fields of our own Foreign Mission Society. Beyond doubt this presidential tour will have a high inspirational value for all the Baptist communities reached.

Special Service with Laymen's Inquiry

Mr. H. R. Bowler, secretary of literature and office manager for the Board of Missionary Cooperation since 1924, has been granted leave of absence for fifteen months, in order that he may serve as secretary to the laymen's foreign missions inquiry commission which will evaluate facts now being collected by fact-finding commissions in Japan, China, and India. This inquiry, sponsored by a group of prominent laymen representing several denominations, is being conducted by the Institute for Social and Religious Research. Mr. Bowler will sail with the commission late in September to visit the foreign mission fields under investigation. He has a valuable background for such work. Following his graduation from Linfield College, he went to England as a Rhodes scholar to study at Oxford. After his return to America, he was for a time engaged in International Y. M. C. A. work. When the late Dr. J. Y. Aitchison became director of the General Board of Promotion, Mr. Bowler joined the Board's staff as Dr. Aitchison's assistant and secretary and served in that capacity until the end of the New World Movement. Mr. Bowler also served as secretary of the committee which made the Second Survey of Northern Baptist fields and work. He will have a rich and absorbing experience that should be of immense value when he returns to the Board of Cooperation.



THE GARDEN OF DRYDEN PHELPS IN CHENG TU, WEST CHINA



PRESIDENT H. C. E. LIU, SECRETARY J. H. FRANKLIN AND DEAN T. K. VAN AT THE FOUNDERS' DAY EXERCISES AT SHANGHAI COLLEGE

Missions in Pictures

Photographs Illustrating Various Phases of Our Missionary Enterprises at Home and Abroad



A PATIENT IN THE BAPTIST MISSION HOSPITAL AT MANAGUA, NICARAGUA, PRIOR TO ITS DESTRUCTION IN THE EARTHQUAKE LAST MARCH



DEDICATION OF THE NEW SHILOH NEGRO BAPTIST CHURCH AT SACRAMENTO, CALIFORNIA, SUNDAY, JUNE 14, 1931

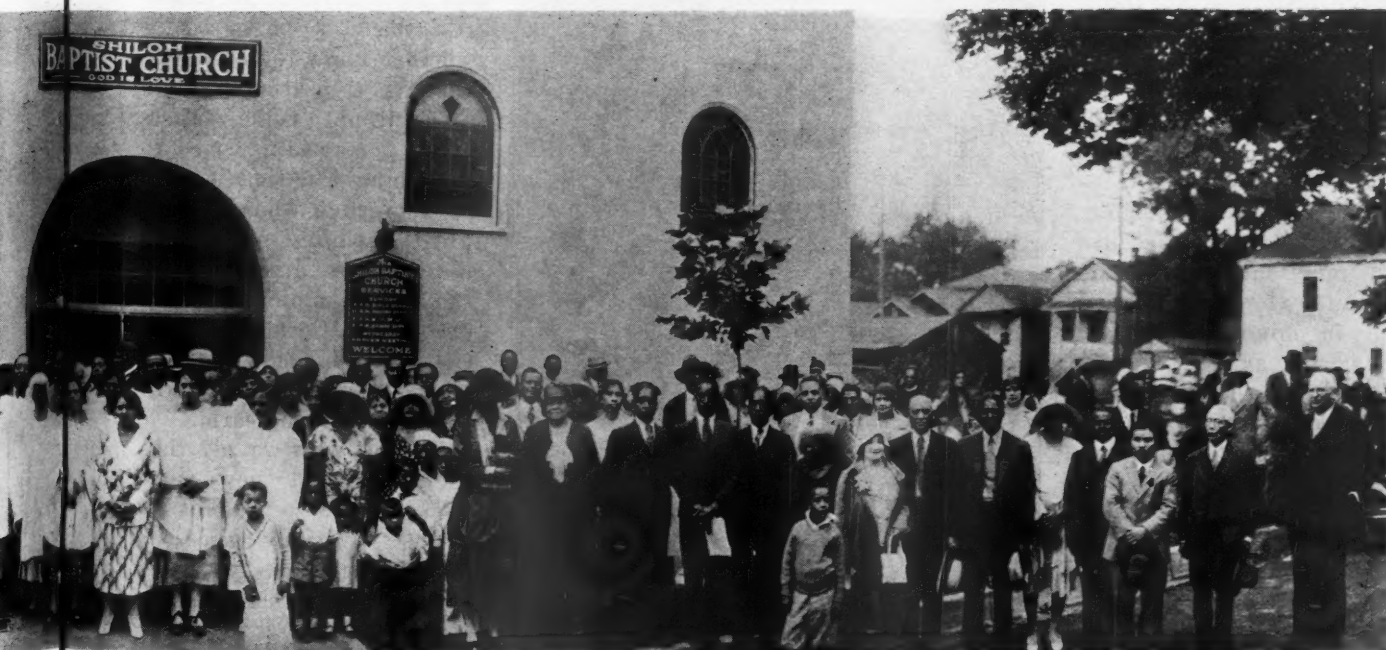
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DAY, JUN 14, 1931. SEE THE REPORT OF THIS EVENT BY CHURCH INVIGORATOR EARLE D. SIMS ON PAGE 491

At the Parting of the Ways in Disarmament

Dr. Rushbrooke's Eloquent Plea at the Northern Baptist Convention Regarding the Forthcoming Geneva Conference on Disarmament

BY J. H. RUSHBROOKE, D.D.

General Secretary of the Baptist World Alliance



NEXT February there will meet in Geneva, Switzerland, a conference of most critical significance for the world, the general conference on disarmament. I am not here to attempt to convert America on that issue. There is no need of that: your country, from the president to the most obscure of his fellow citizens, believes as a whole in peace, though, like ourselves, you are cursed by a few jingoes. I know that the churches, including the Baptist, are sound in the faith. But the point on which I am not certain is this: do you fully realize what we who live east of the Atlantic cannot help realizing, namely, that this coming disarmament conference is of momentous importance?

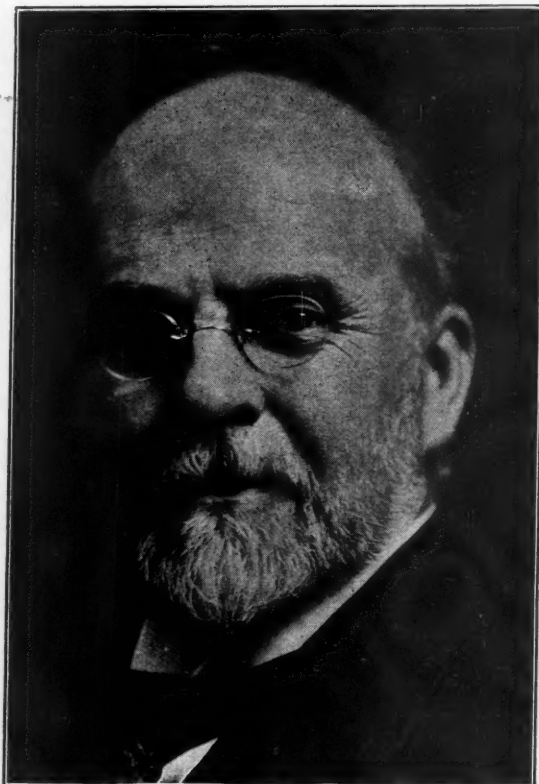
It will stand at the parting of the ways, and the road that is followed will lead either to the vast improvement in human relations or an immense disaster. The peoples have endured for years a well-nigh crushing burden. Armies, navies, air forces are costing, your president lately said, some 70% more than before the war. This heavy burden is aggravated by the bitterness of disappointed hopes. The Great War was at the time described as "a war to end war." Men knew full well that one of the most potent factors in provoking suspicion, fear, and ultimately war itself, is the needless and unreasonable expansion of military forces. They had that in mind when peace was made, and the Treaty of Versailles in fixing the reduced level of German armaments stated in precise words that this was done "in order to render possible the initiation of a general limitation of the armaments of all nations." It was an implied promise to the long suffering peoples of an all round reduction. *That promise has*

not been carried into effect. Only in one direction has definite limitation come about. To the honor of your country and mine, the Washington Conference of 1921-22 and the London Conference of 1930 brought full understanding regarding the strength of the American, British and Japanese fleets. We think with still deeper gratitude of the "Kellogg Pact" of 1928, due to the splendid moral initiative of your Secretary of State in association with M. Briand. Nevertheless, with the exception of the navies of three countries and the disarmament forced on Germany after the war, things remain much as they were and are at some points worse.

Such a position cannot endure. Not only are the hopes held out in the Treaty of Versailles disappointed; but the Pact of Paris (the Kellogg Pact) is in effect flouted. What value belongs to a written promise to renounce war if the nations that signed it act as though it means nothing! Must not the peoples begin to suspect that statesmen are insincere,

even hypocritical? Will not the confidence on which peace depends be shattered? Moreover, Germany has her special claim and her bitter resentment. She is asking whether she is to be the one effectively disarmed nation of Europe, while others about her remain armed to the teeth. The time is more than overdue when the implied promises of general disarmament given in 1919 should be implemented by deeds; and Germany's position is this: either others must disarm or she will claim liberty to rearm.

That is why we say that the conference, now eight months off, represents a crisis. It may succeed: there is ground for hope. But there is also reason for grave anxiety. *It may fail,* and in that tragic event a new race and rivalry of armaments would follow.



J. H. RUSHBROOKE, D.D.

Just such a competition preceded the Great War and was one of its causes. Let another race begin, and cataclysm would follow; and remember, instruments of destruction are now incomparably more terrible. So we are anxious. We feel the pressure and the urgency of the issue, the deadly peril to civilization, the challenge to the very foundations of moral and spiritual life. I am here to plead that Americans and especially American Baptists will not treat this question merely with easy-going optimistic good will. *We shall not drift into peace.* To get rid of the age-long practice of war and organizing our life in the expectation and preparation of war needs the resolute and continuous education of public opinion. It demands hard work, and Christians, in virtue of their faith, must lead.

We have in our British Labor Government, I do not hesitate to say, the most resolute seekers after peace and good will that ever represented Britain. I was in touch before leaving England with the three Cabinet ministers that have most directly to do with the effort for peace, Mr. Ramsay MacDonald, the Prime Minister, Mr. Arthur Henderson, the Foreign Secretary, and Mr. A. V. Alexander, the First Lord of the Admiralty. All knew of my coming to America and my purpose to ask for the whole-hearted, emphatic, open, continuous support of American public opinion to the movement that will culminate in the Geneva Conference. I had hoped to see the Prime Minister, but he had just then to leave London. Here is a letter from the Foreign Secretary which came the day before I left:

My dear Dr. Rushbrooke:

I hear that you are leaving tomorrow for the United States to address great conventions where you will speak on the subject of world peace. I know you will carry conviction when you tell the people of that great country that we on this side of the Atlantic are whole-heartedly united with them in our desire to make the Pact of Paris a living reality, to wipe out war from the world and to bring about as great a reduction as may be of the deadly armaments which now exist.

Yours sincerely,

Arthur Henderson.

The First Lord of the Admiralty came to the

Annual Assembly of the British Baptist Union four days before I left London, and made a fine speech on disarmament. He sent me a personal note that reached me in this country:

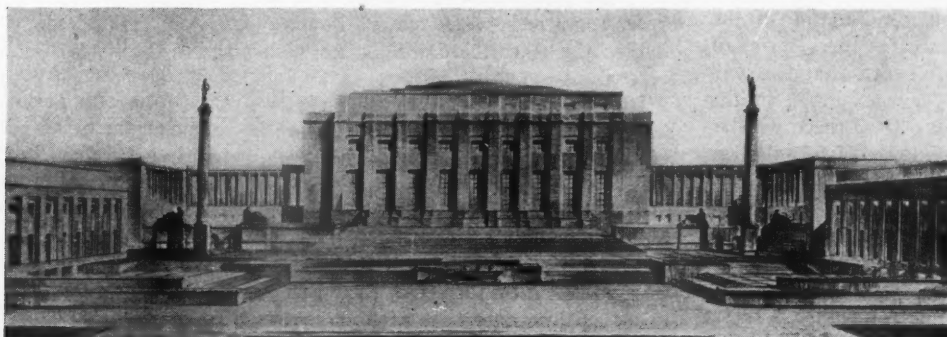
I hope that your meetings in the United States of America will give great impetus to the cause of peace and disarmament. You know how we have been laboring here for these objects, consistent with national security. Unilateral disarmament is no remedy; international cooperation and agreement are essential. We British Baptists look to the millions of Baptists in the United States of America to foster the will to peace from their side of the world.

Yours sincerely,

A. V. Alexander.

These men represent Britain and their words will appeal to an assembly of Christian men such as yours. They are themselves governed by Christian ideals. The Prime Minister is a Presbyterian. He has been over among you here, and you have learned to appreciate the fine idealism of his temper. Mr. Henderson is a Methodist. He is rapidly making his influence felt in the world as one of the most patient and skilful masters of international conciliation. I regard it as an excellent omen for the success of the Geneva Conference next February that Mr. Henderson is to be its chairman. Mr. Alexander is a Baptist. He is becoming a familiar figure in our British assemblies and he will not appeal in vain to his fellow Baptists.

Now I have discharged my task as an ambassador. You and I are certainly one in our purpose to "follow after the things that make for peace." Disarmament is certainly one of these. We wish to see our international relationships based on justice, confidence, brotherhood, evoking reciprocity in these qualities. I am certain that this great Convention will do its part in developing through the Christian public of America an adequate impression of the urgency of the situation. The nations of the world can have peace if they will it with sufficient strength. Our assurance as Christian men is bound up with faith in our Lord; "He must reign till He hath put all his enemies under his feet," and one of the deadliest of those enemies is war.



PROPOSED NEW PERMANENT HEADQUARTERS OF THE LEAGUE OF NATIONS AT GENEVA

Disarmament and Peace

An Appeal by the Baptist World Alliance to Baptists of All Countries

Dear Brethren:

The Executive Committee of the Alliance has instructed us to issue an appeal to our fellow-Baptists throughout the world regarding the Conference on Disarmament to be held at Geneva in February next.

International relations are at present far from satisfactory. In many lands there is keen disappointment and even resentment that notwithstanding such solemn agreements as the Covenant of the League of Nations (1919) and the Pact of Paris (the "Briand-Kellogg Pact" of 1928) swollen armaments still exist. These not only represent a serious financial burden and an economic waste, but they also feed the dangerous suspicion that though the nations have officially renounced war they are not taking their pledges seriously, since thus far their deeds appear to contradict their words.

The Conference of February, 1932, will represent a definite crisis. Either it will result in substantial reductions by general agreement, thus dissipating suspicion and fear and strengthening international good will, or its failure will be followed by a new outburst of rivalry in the accumulation of armaments. Such a competition was one of the causes of the Great War of 1914-18; and its renewal would lead directly to another terrible disaster.

We cannot expect a successful issue to the Geneva Conference unless the peoples realize that the welfare of the human race in all parts of the world is involved and unless they call upon their governments to work together in a spirit of trust and good will.

The responsibility of Christians for securing a healthy public opinion is very great; and we therefore beg our fellow-Baptists throughout the world to offer united and continuous prayer that prejudice and passion may be dissipated and that all nations and their governments may "follow after the things that make for peace." Among "the things that make for peace" one of the most important is an all-round reduction of the deadly instruments of warfare which now exist. If this can be obtained by common agreement, a long step will be taken towards establishing the reign of peace on earth.

May the blessing of God attend all your efforts to hasten the day when the nations "shall learn war no more!"

On behalf of the Baptist World Alliance, and in the fellowship of the Prince of Peace,

JOHN MAC NEILL, *President.*

J. H. RUSHBROOKE, *General Secretary.*

CLIFTON D. GRAY, *Honorary Associate Secretary.*

The Board of Missionary Cooperation

Pledge Week in March

In connection with the Northern Baptist Community Canvass, present plans provide that each year in future Pledge Week shall be the period beginning with the second Sunday of March and ending with the third Sunday.

This arrangement, resulting from action taken at Kansas City, makes the Pledge Week dates for 1932 March 13-20. Easter falls on March 27, so that in this case there will be no intervening Sunday, but examination of the schedule of Easter dates for a series of years in the future shows that this will not often occur. For example, in the four years following 1932 there will be, in 1933, three Sundays between Pledge Week and Easter; in 1934, one Sunday; in 1935, four Sundays and in 1936, three Sundays. The earliest Easter date for the next eight years is that for 1932, March 27, and the latest is April 21, which will be the date for 1935. In six of the eight years Easter falls in April.

The desirability of a March date for

Pledge Week is conceded, on account of its relation in point of time to other steps in the denominational program, which aims to have the Every Member Canvass completed and local church finances for the year ahead settled before the beginning of a new fiscal year on May 1st. The problem has been to meet this demand for a March date and still keep Pledge Week activities separated by a certain interval from Easter, which is the desire of many pastors. It will be seen that over a term of years the present arrangement meets both of these conditions, although it happens that at the start there will be no such interval.

The Promotional Committee of the Southern Baptist Convention decided in a July meeting in Birmingham, Alabama, that the Community Canvass dates for the churches of the South should be November 29 to December 6. Plans of churches in the Southern Convention were so generally formed with reference to an autumn date that a simultaneous Northern and Southern canvass was not deemed feasible for this year. Never-

theless there will be active cooperation between the Northern and Southern Conventions, with a free interchange of plans and ideas. Dr. F. F. Brown, pastor of the First Church, Knoxville, Tennessee, was elected acting executive secretary and will lead this first Baptist Community Canvass in the South. For the necessary period of time Dr. Brown was given leave of absence by his church which, however, will continue to pay his salary.

President Jones Plans His Work

When President Jones left Kansas City he went directly to his home in California and began to make such an arrangement of his affairs as would permit him to give Northern Baptist Convention interests his undivided attention during the balance of the year. He is a busy lawyer and his first task was to have pending cases disposed of or taken in charge by his law partners. He encountered obstacles in the form of a crowded court calendar and the fact that many of the judges were taking

their vacation, but he went ahead and drafted his program and expects by early autumn to have the decks cleared for action. Even before he left Kansas City, Mr. Jones began to receive invitations to visit different places in Northern Baptist territory and he is certain to be in demand throughout his term of office, for he has the reputation as an eloquent public speaker. In fact, though a layman, he is quite as much at home in the pulpit as any minister.

The Year Begins With an Increase

Northern Baptist unified budget receipts for the period covered by the first report of the year were actually in excess of those for the corresponding period a year ago, although the reports of two states were not received in time to be included in the official report. No less than sixteen states showed a gain in the amounts contributed for missions and nearly all of the other states held closely to the previous year's figures. In view of the fact that the peak of unemployment was admitted to have been reached early this summer, and the further fact of the most serious financial disturbances in Europe, this is considered an encouraging showing.

The states showing increases in this initial report of the year are:

States	Contributions as of May 31, 1931	Contributions as of May 31, 1930
Arizona	\$ 1,474.01	\$ 1,445.48
Colorado	3,299.11	3,293.78
Indiana	8,009.97	7,764.08
Michigan	9,119.86	8,769.14
Nebraska	3,052.60	2,051.30
New Hampshire...	2,532.31	2,518.30
New York State..	29,289.06	27,950.81
New York Metro..	20,354.95	8,820.54
North Dakota....	705.78	450.39
Oregon	1,850.95	1,434.60
Pennsylvania	20,312.46	19,802.89
South Dakota	1,540.10	881.83
Washington, E....	1,148.86	1,072.34
West Virginia....	4,888.38	4,182.48
Wyoming	407.39	361.01
Missouri	1,098.89	567.65

The Tithe as a Minimum

There was a moment in the Northern Baptist Convention when one was reminded that tithing is a subject which can still be depended upon to arouse lively interest.

It was when, in Dr. Bowler's report on the Community Canvass, the suggestion was made that in writing their pledges, members of Northern Baptist churches make the tithe the minimum basis of their giving. Prolonged applause greeted this suggestion and there was further evidence of approval in the comments heard in the lobbies when the session was ended.

The truth is that this idea of the tithe as a minimum voluntarily adopted by the individual is growing. Men of national prominence have called attention to its tremendous possibilities and the subject will doubtless be discussed more than ever before in Northern Baptist churches. No formal plan or proposal has been put forward and none will be, as the idea is making rapid headway on its own account and, in any case, tithing is with Baptists wholly a matter for individual decision.

Even those who have in the past opposed the tithe find a fascination in the figures prepared by Roger Babson and others, showing how mightily the churches would be strengthened by a general acceptance of ancient Israel's rule of giving. Some Northern Baptists of outstanding leadership have been tithers and others have gone beyond the scriptural limit and given far more than a tenth. The present discussion in the denomination is not on the basis of religious law, but as an element of stewardship commending itself by its record of results to those who recognize that they are trustees under God for the property they hold.

"Tithing belongs to a higher realm than the realm of stern and inflexible law," wrote Charles A. Cook. "It needs to be seen and understood in its relations in this higher realm. Regarded only as a religious law, tithing is thought of as a burden and people are not favorably disposed toward it. They object to submitting to it and practising it. They say, 'We are not under the law, but under grace.'"

"It is not our purpose to ignore or lessen the claims of tithing on the basis of law. It is one of the earliest laws God ever gave to men, being understood as a divine law and so practised long before the Jewish nation existed. It has never been abrogated.

"But there is a grace aspect to tithing which needs to be given the fullest and most thoughtful consideration. It was given out of the grace of God toward men and with a most gracious purpose in view. God never intended tithing to be a burden, but a blessing. It is a blessing. In tithing God seeks to help men into the richest spiritual experiences. Properly understood, tithing reaches into the very heart of religion itself. There is no more significantly sacred act that can be performed. It needs to be lifted out of the lower levels of thought which it has occupied in the minds of many and be seen in the higher reasons for its insti-

tution and in the higher purposes and issues divinely connected with it.

"As long as a man faithfully tithes his income, in acknowledgment of the sovereignty of God and of His ownership of all things, he will not drift away into a life separated from God. The tither says, 'I believe in God and am in partnership and fellowship with Him. All that I have comes from Him and belongs to Him and I tithe so that I may not forget this and may not be separated from Him.' This is the gracious purpose God had in view in establishing the tithing law. He would have men so relate their possessions to Him that those possessions would bind men to Him."

Winners of the Seventh Annual Stewardship Essay Contest for Young People

Group A

1. Raymond L. Follmer, Cincinnati, O.
2. Ola Nevinger, Chicago, Ill.
3. Elizabeth Lewis, Chicago, Ill.

Group B

1. Frances Angevine, Fitchburg, Mass.
2. Doris Terry, Marion, Ind.
3. Rowena Butler, Chanute, Kansas.

Group C

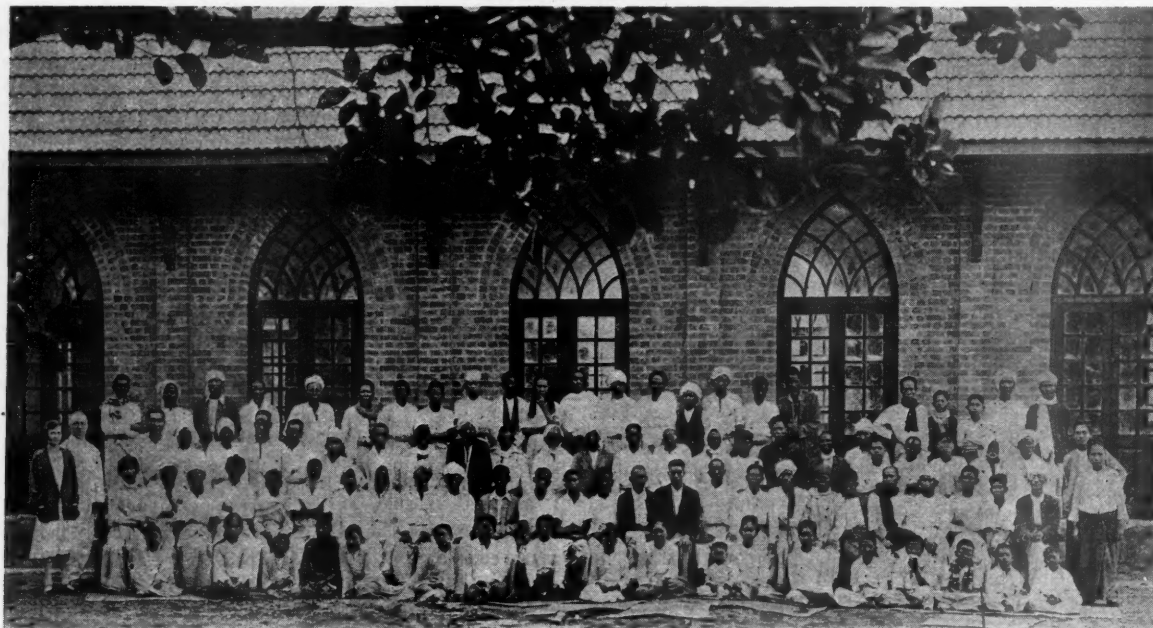
1. Maxine Niday, Gallipolis, O.
2. Olga Smolecki, Chicago, Ill.
3. Donna Ruth Griffith, Prospect, O.

Group D

1. Ruth Evelyn Best, Ottumwa, Ia.
2. Wallace Koehler, Chicago, Ill.
3. Marjorie Ogilvie, Jefferson, Mo.

A Book of Sermons

The Word We Preach is the title of a new volume of sermons by fifteen "Representative Men in the Baptist Ministry." Dr. W. H. Rogers is the editor, and the preachers are Drs. P. W. Cranell, Albert G. Johnson, Earle V. Pierce, Gordon H. Baker, H. W. Virgin, J. W. Bradbury, J. W. Brougher, C. L. Laws, T. J. Villers, J. C. Massee, W. B. Riley, John Snape, J. F. Fraser, I. M. Halde-man, and W. H. Rogers. The editor says the purpose of the book is to glorify the Living Word, the Lord Jesus Christ; to expound the Written Word which reveals the Incarnate Word, and to conserve in print the messages of men honored by our Lord in the service of churches and denomination where they are greatly esteemed. How well this purpose has been accomplished the reader will determine. The sermonizers plainly kept it closely in mind and there is no uncertain tone in their messages. (Judson Press; \$1.50.)



NEW CHURCH AND THE LEPER CONGREGATION ON DEDICATION DAY IN MOULMEIN

A Leper Dream Fulfilled

BY WILLIAM G. EVANS OF MOULMEIN, BURMA

SLOWLY and surely it is dawning upon us that it has been completed, and that we have actually had the dedication services for a house of God among the lepers here in lower Burma. With grateful hearts we can tell you of the fulfillment of a dream that has been ours for a long, long time—a splendid new church at the Moulmein Leper Home.

At 7:45 Sunday morning, December 28, 1930, with J. J. Anderson, Esq., Commissioner of the Tennesseim Division, presiding, the service of dedication began with a crowded house of lepers and their friends from Moulmein and vicinity. Young people from the Morton Lane School for Girls and the Judson Boys' School assisted with the music. The Scripture reading was given by Saya Samo Taung, leper preacher, and the sermon was delivered by U Ba Han of the Burman Seminary. Rev. R. Halliday offered the dedication prayer.

It was a very impressive sight, indeed, to see the lepers, more than a hundred in number, in the body of the church, while the pulpit platform was crowded with friends. Many others were sitting in motor buses because they could not get inside the church. With Mr. Anderson, a friend of the lepers, presiding, we had the needed dignity to make the service a complete success.

Possibly the outstanding part of the

service was that which the lepers themselves took. Requesting the privilege of having a part, they desired to sing three numbers, in Telugu, Burmese and English. Thra Pe, a Sgaw Karen leper, sang in all three numbers and the three languages; he was responsible for the splendid singing.

Special mention should be made of the leper quartette. There was com-

plete harmony that would have done credit to singers in America and Europe, and there was complete harmony of races as well, for the quartette was made up of a Burman, Sgaw Karen, Chin and a European, all lepers. The rest of the service went off well, and thus a never-to-be-forgotten service in the Moulmein Leper Home was beautifully conducted.



THE NEW CHURCH IS AN ATTRACTIVE AND COMMODIOUS EDIFICE

One thing more should be told of this group of lepers and of what they have tried to do in the past year. As a result of the offerings taken at their church services the Leper Church has made contributions to the Mission Hospital in Moulmein, whose doctors and nurses have been caring for them for many years; to the All-Burma Baptist Orphanage in Moulmein; the Mission to the Blind in Burma; the Mission to Lepers in India; and also to their new church building. Thus, despite the fact that they receive but one anna (two cents) a day, they are reaching out a helping hand to others in need.

Our most grateful thanks go to the American Mission to Lepers, 156 Fifth

Avenue, New York City, for their great share in the erection of this new building. The pulpit, chairs, communion table and communion service are the gifts of Mrs. Ella A. Greene, of Milford, Massachusetts, in memory of a beloved daughter. All these have added to the beauty of the church and the services, and one and all, workers and lepers alike, are very grateful for this token of loving and sympathetic interest. We are also indebted to our Mission Press in Rangoon for the church bell, for they made it possible for us to get it at a very small part of the total cost. To all others who have helped us we want to send our expressions of real appreciation.



Planning the Baptist World Alliance Meeting in 1933 in Berlin

The Executive Committee of the Baptist World Alliance met at Louisville, Ky., May 20 and 21, with thirty out of forty-one members present either in person or by proxy. Dr. John MacNeill presided, and Dr. J. H. Rushbrooke, general secretary, and Dr. Clifton D. Gray, associate secretary, were present. Important matters of business were transacted, among which should be mentioned the following:

The chief subject of discussion was the World Congress to be held in Berlin, Germany, opening on August 4th, 1933. Special announcements will be issued dealing with various questions arising, but the following points may be noted: *Program.* Preliminary consideration was given to subjects to be included. It was decided to appoint commissions for the study of certain topics during the next two years, their reports to be presented and considered at Berlin. Five such commissions were fixed and persons nominated to form the nuclei. The commissions will deal, respectively, with (1) nationalism, (2) racialism, (3) temperance, (4) moral standards, especially in connection with marriage and the family, (5) the expression of the mind of Christ in economics.

Much time was devoted to the question of transportation by a sub-committee entrusted with the consideration of traveling arrangements, especially from the U. S. A. and Canada. It was felt desirable that for the sake of fellowship as many as possible should cross the Atlantic together in one or

two parties, though it was also recognized that smaller groups will be privately organized with a view to special tours in Europe before and after the Congress. The following were invited to act as regional chairmen:

(1) For Canada: Dr. G. T. Webb, Toronto, Ontario; (2) The Southern Convention: Mr. Robert H. Coleman, Dallas, Texas; (3) The Northern Convention: Dr. J. H. Franklin, New York City; (4) The National Convention: Rev. J. H. Branham, Chicago.

It was decided in accordance with by-law No. 7 that each constituent union, convention or conference may certify as a messenger to the Berlin Congress any Baptist resident in its area, who shall then ordinarily be entitled to a card of membership, issued by the secretaries, or one of the secretaries of the alliance.

Approval was given to the plans of the president for a visitation of Japan, China, Burma and India in the fall of the present year, and of the general secretary for a visitation of Australia and New Zealand in 1932. A communication from the Baptist Convention of the River Platte Republics expressed warm appreciation of the visit paid last year to South America by the general secretary and other representatives of the alliance.

Applications for affiliation were received from the Baptist Conventions of Colombia (South America), Chile and Eastern Cuba, and all three were admitted. It was noted that during the

present year the China Baptist Alliance and the Bengal Baptist Union have also been received.

It was decided that the president and secretaries issue an appeal to Baptist people throughout the world to cooperate in creating the atmosphere that shall insure the success of efforts for international good will, especially in connection with the Disarmament Conference of February, 1932. The following were appointed as a committee to develop and express the sentiment of Baptist women throughout the world in favor of peace and disarmament: Mesdames W. J. Cox, Berta Gieselbusch, H. E. Goodman, Russel James and A. T. Robertson.

A number of the proposals regarding publications were considered and approved, the most interesting being a series of short biographies of Baptist heroes in a form suitable for translation into all the languages used by Baptists throughout the world. The subjects of the earliest biographies to be issued were fixed as follows: (the order in which they appear to be afterwards determined): Bunyan, Carey, Judson, Spurgeon, J. G. Oncken, John A. Broadus, Timothy Richard, J. B. Gambrell, F. Wayland, John Clifford, E. Y. Mullins, Lott Carey, George Grenfell, Vasilii Pavloff, A. V. Timpany. A list of suggested authors was also drawn up and adopted.



THE COOL SEASON in the Congo is from May through September. During this time, when station schools are closed, an important and vital part of the work is carried on—that of itinerating. At this time the missionaries get in touch with scattered villages, give medical examinations, help native teachers and preachers and hold evangelistic services in the villages through which they pass. Mrs. H. M. Freas writes of the simple, credulous child-like folk they meet and of the very evident changes which come into their lives through their acceptance of Christ as Saviour.



OVER FIFTEEN thousand patients were treated in the Jorhat and Golaghat dispensaries, Assam, during 1930, a 50 per cent increase over the number reported last year. These were all new cases and the report did not include the number of old cases treated or the thousands to whom medical aid was given. The leper work, as reported by Dr. H. W. Kirby, shows that there are now 22 patients housed in nine leper shacks.

News from the Mission Fields

An Intimate View of the Life and Work of Our Missionaries as revealed through Gleanings from their Letters and from other Sources



BAPTIST CHURCH AT JULIAN, CALIFORNIA

Colporter Missionary in California Mountains

Rev. A. B. Warner, colporter-missionary in Southern California, writes that he has upward of 4,000 square miles to cover in visiting the people. His field is cut by four mountain ranges, and the people mostly live in the canyons, far from the main highway. Mrs. Warner understands nursing, and her gift is often brought into service when sickness is discovered in one of these lonely homes. The missionary also helps the little church at Julian, located at an elevation of 5,000 feet above sea level—the highest church in Southern California. In a recent month he reports twenty-three conversions. One may judge that the colporter-missionary in this county leads an active life, and renders a far-reaching service.



REV. AND MRS. A. B. WARNER, COLPORTER-MISSIONARIES IN SOUTHERN CALIFORNIA

How Would You Settle Such Domestic Problems?

Missionaries at work among backward peoples are frequently called upon to solve delicate domestic problems as will be seen from the following experiences of the Buker twins on the border between China and Burma:

At each village we had problems of all kinds to help to settle. At the Lahu villages the older Christians have discovered that problems come to people living the Christ way. They seek help for these problems.

At the first village we found a complicated "social" problem. A Lahu from birth learns to do things and to think in terms of the group, i.e., his village and his relatives. A man had for insufficient reasons put aside his wife. Then he took himself another wife. In Lahu land in order to be married all the family of the bride have to be in agreement in giving the girl away. The village elders had sat in judgment on the case. They had refused permission for him to marry a second time and when he insisted upon doing it, he was ousted from the village. When he went, the bride's relatives accompanied him.

The punishment for him was clear. His name was to be erased from the church books. But what about the relatives? They were not the sinning par-

ties, but they had given active permission for the wrong. Now you, who are reading this, suppose you had sat in that chapel that evening, what would you have advised these "want-to-know" Christians? We finally decided to "suspend" the relatives until such a time as they would show a change of heart on the matter. The man has but one way; he must put aside the second wife, supporting her, and take back the first wife, or he must remain outside the church.

Again at a Shan village we found a man who had left his home because he could not bear to live with his wife. She came to the church asking us to restore her husband to her. We talked with the man. He had a list of grievances against her. One was that in the morning while he was still sleeping she made so much noise around the house that he could not take his final nap before rising. Personally I rather commended her, in my mind, for this. But after we talked to him and then to her, she agreed to try to overcome her faults and they were reunited.

Most of the problems are not between husbands and wives, however. At one Lahu village a man was cutting down a tree when a little girl ran out from the house and was killed by the falling tree. Customs of this country require retribution of some sort for all murders. In their simple way they thought that the tree-cutter had become a sort of murderer. The father of the girl had been to the Shan official, but he had refused to pass judgment. When we talked to them, especially to the father, about the worth of a soul, how the little girl was not a pig or a cow that could be paid for, but his own flesh and blood, he was willing to forgive.

A Notable Church Anniversary in China

THE Shaohsing Baptist Church, Shaohsing, East China, celebrated its 60th anniversary in December, 1930. Organized in 1870, with an initial membership of four, it has grown steadily until now there are 275 on the rolls. Their first house of worship, erected in 1872, was still standing in 1920, when it was taken down to give place to a larger building.

In those early days it was oftentimes difficult to get to the church. The story is told of a man who lived in a suburb outside one of the gates. On Sunday he used to come to church with his children carefully tucked into baskets which were attached to the two ends of a carrying pole. Today one of those children is a preacher in a neighboring city and another is a teacher in a Christian school. Surely it was good for them to attend the services in the house of the Lord. Rev. A. F. Ufford, writing of this and other incidents in the history of this church, states that the list of those who have gone out from this church into various forms of Christian service is a long one.

Christian Friends and Chinese Funerals

"Within one week our hearts were made sad by the home-going of two of our Chinese friends," writes Miss Alice F. Snape of Seattle. "One was the mother of nine children, and the wife of one of the most respected and wealthy



CHINESE BOYS IN THE IMMIGRATION STATION IN SEATTLE

Chinese of Seattle. Though neither she nor her husband were professing Christians, they have always sent their children to our church, and when sorrow came the husband turned to the pastor and missionary for help. The service was held in the street in front of their home, where a large canopy was erected. It was the largest funeral in attendance ever held for a Chinese woman in Seattle. A Chinese orchestra playing funeral dirges opened and closed the service, but there was a Christian service

conducted by our pastor and vocal numbers by two girls of our church.

"Then an eighteen-year-old boy at the Immigration Station died suddenly. He had been detained for eight months, and the immigration officials, meeting at the very hour of his death, had passed on his admittance to his father in the East. Because of lack of finance he was buried in Seattle, with not a relative there and his mother in China. We teachers of the station, with Mr. Chan and Mr. Fridell, and two Chinese friends of the boy's father, attended a most solemn service, as our hearts went out to the parents so widely parted by distance in this hour of their sorrow. We pray that our non-Christian Chinese friends, who heard the gospel messages at these services, may have had their hearts opened to the need of the Christ in their lives."

A Thrilling Tidal Phenomenon in China

From Rev. A. I. Nasmith comes the following description of an unusual tidal phenomenon that is undoubtedly thrilling to observe.

"The crossing of the Gien Tang River is always replete with interest. Especially is this true in spring and fall at the time of the large tidal wave, the Hangchow Bore, which attracts such crowds that special trains must be run from Shanghai. I believe that only in the Bay of Fundy is there a similar occurrence. Many world tourists would envy us our frequent glimpses of this wave—which we must confess sometimes delays our catching our train to Shanghai. A few weeks ago, just as our Shaohsing bus reached the river bank the red flag was run up on the concrete pier to indicate the suspending of ferry service. Far down the river, two miles distant, one could see a white line extending clear across the stream, over a mile wide at this point. On either shore we could see the oncoming wave lapping at the banks, spray shooting up at out-jutting points. We were all ordered off the pier, but I remained there till the wall of water, six feet high, was almost upon us. Several times I had seen the bore go past, but never before had I been directly in its path—a much more impressive experience. Even twenty minutes afterwards the launch could not make an inch of headway against this strong tide up from the far-distant ocean.

Fortunately, however, I caught my train, with three minutes to spare."



DEACON HOTO AND HIS WIFE

Deacon Hoto of the Comanches and Lulu, His Wife

Rev. Hervey F. Gilbert, Missionary to the Comanches, sends the accompanying photograph of a faithful Comanche deacon and his wife. He writes:

"I have known deacons as a pastor's son and as a pastor, myself. I want to say for Hoto and for Lulu that for spirituality, efficiency, kindness and tact, they compare most favorably with any deacon and his wife I have ever known. Since the death of their beloved Mr. Deyo, missionary to the Comanches for 30 years, they have assumed every duty that could aid the new missionary. They are his regular assistants on hospital-visit days. They give their presence and assistance at both preaching points, 30 miles apart. Hoto has arranged for numerous meetings in homes and tents. In meeting distant appointments in bad weather, Hoto has the spirit that 'will try any road once.' What is his pay? Only the spiritual returns for serving a Master whom he loves."

Shanghai College Becomes University of Shanghai

Shanghai College is henceforth to be known as the University of Shanghai. The Board of Directors issued that statement following their annual meeting on April 24, 1931. This institution is jointly supported by the Northern and Southern Baptists in the United States and by Chinese Baptists. The Government has recognized it as one of the Class A institutions of higher learning in China. There are more than 1,800 students enrolled in the many divisions of the work. Concerning this change of name *The Shanghai Times* commented editorially:

During past years, friends and alumni of the institution have urged the administration to change the English name to "University" in conformity with the Chinese name adopted a long time ago. Among the reasons which they advanced are these: The general practice in China

is to call an institution of higher learning "Ta Hsueh" (University). All the Government and private institutions which have the same standing as Shanghai College are known as universities. Then the word "College" is used rather loosely in China. It is widely adopted by secondary institutions and technical schools. Many of these are feeders to Shanghai College. Furthermore, there are many institutions in Shanghai whose English names are almost the same as Shanghai College. For instance, a few years ago there was a notorious communistic institution whose English name was similar to Shanghai College. This has been one of the causes of confusion and misunderstanding. Such confusion will be avoided by the change in name.

Hon. Chen Pu-lai, Vice-Minister of Education, remarked that it is quite appropriate for Hu Kiang Ta Hsueh to change its English name from "College" to "University," because the institution has done the standard work and the Ministry of Education has recognized its university status through registration three years ago.

The Wha Mei Hospital in Ningpo, East China

The Baptist mission hospital at Ningpo known locally as the Wha Mei (or Chinese American Hospital) is the outgrowth of the very beginnings of American Baptist mission work on the mainland of China. In November, 1843, shortly after the port of Ningpo was opened to foreign residence by the treaty with Great Britain, Dr. D. J. McGowan, previously attached to the Baptist mission at Hongkong, entered Ningpo and through the assistance of a gentleman who learned of his wish to establish a hospital in the city, was able to secure the rental of a building, and as Dr. McGowan says, "in the course of a few days the Ningpo Medical Hospital was established."

In 1875, Dr. S. P. Barchet joined the mission and some time later erected the first buildings on the present hospital site on the river bank immediately outside the North gate of the city. During many years of fruitful service, Dr. Barchet did much to spread the gospel message widely throughout the surrounding country and to establish the prestige of modern medicine in the minds of the Chinese people. In 1889, Dr. J. S. Grant succeeded Dr. Barchet in the care of the hospital at Ningpo and by his medical skill and loving service won for it a host of friends.

In 1922, a movement was started to make the hospital more nearly adequate in buildings and equipment for present needs and opportunities and Dr. Grant, assisted by Rev. L. C. Hylbert and Dr. Warden Ren, gave much of his time to interviewing influential friends and former patients in the interests of this project. Approximately \$120,000 Mex. was contributed by Chinese friends and this was supplemented by further appropriations by the Board, so that the entire plant as it now stands is valued at approximately \$240,000. Chief credit for the planning of the new building and for the very careful supervision of its construction and equipment in all details is due to Dr. Harold Thomas, who has succeeded Dr. Grant as medical superintendent of the hospital.

This is a general hospital prepared to care for all kinds of cases. In the central section, which is four stories high, are housed the administrative offices, laboratories, operating rooms, private rooms for patients, dining-room and kitchen, the entire fourth floor being used as a dormitory for the nurses. The general wards are located in the two wings, which are three stories in height, the ground floor of one of these wings housing the out-patients' department. Present capacity of the hospital is ap-

proximately 80 beds, but the entire third floor of one wing is still unfinished and here 20 or more additional beds can be placed as soon as they are needed and funds permit. The new hospital building immediately adjoins the original hospital site just outside the North gate of the city and it is interesting to note that the stone and brick of which the building is constructed were all taken from the city wall which at that time was being demolished by the city authorities. Indeed, the very stones which formed the old North gate have been re-erected as the main portal of the hospital building and in the construction of the parapet surrounding the flat roofs of the two wings some semblance has been preserved of the parapet of the original wall.—*F. W. Goddard, M.D.*

A Fine Sample of Christian Leadership in Burma

Thra Maung Yin is a product of foreign missions. As our Karen Home Mission Secretary he needs almost no introduction anywhere among Karens. His efficiency, zeal and wise administration have brought him deserved commendation. He is an acknowledged leader, wise in all his efforts, commanding the respect and good-will of all races among whom he works.

When he enlisted for work among the non-Christians on our field during his first long vacation while attending the Theological Seminary, the villagers where we asked him to stay and work refused to receive him, yet he quietly stayed, helping them in their houses and field manual work, meantime gaining the interest and cooperation and admiration of the children. Then he started a school and of course established a choir. The pupils helped him build a rough school building, but it was soon burned. They built another and that, too, was burned. Somewhat later they built a third which is still standing. When he had to go back to the Seminary they all begged him to come back to them during the next vacation.

That was almost 30 years ago and now that village is Christian and the center of several other villages which also have become Christian. There is no church in our Association which would not gladly call him as pastor if a new one were required.

He served for two years as chaplain during the war and baptized 137 converts from his regiment, Burmans, Pwo Karens and Sgaw Karens, who have stood the test of time admirably. The English Commanding Officer expressed



NEW BUILDINGS OF THE WHA MEI HOSPITAL IN NINGPO, EAST CHINA

the greatest regret that he could not stay longer and gave him the highest recommendation as to his character and abilities.

It is now his ambition to have every church in the Association a center of evangelism, definitely pledged to active participation.

Dr. C. A. Nichols,
Bassein, Burma.

Negro Baptists in Sacramento Dedicate New Shiloh Church

Eight hundred people attended the dedication of the new Shiloh Baptist Church in Sacramento, California, Sunday, June 14th.

The morning service was a great mass meeting of Negro people, who came from all over Northern California, fifteen Negro ministers taking part in the program. The afternoon was a service

ing is one of the finest Negro church edifices in the west.

Having completed this building Mr. Sims is now undertaking to construct a Christian Center building for the Japanese of Sacramento.

An Electric Refrigerator Serves Well in India

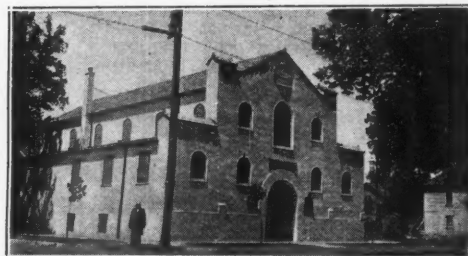
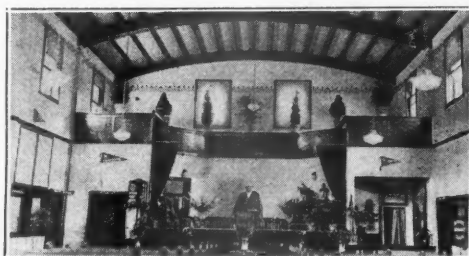
Rev. L. F. Marsh, new missionary to India, had the good fortune of receiving a General Electric Refrigerator as a gift from friends in Painesville, Ohio. Its value can readily be imagined from the following description:

When we were asked to consider coming to Jamshedpur we were told that we would find the climate, "ten months hot and two months hotter." I need not tell you that we have been delighted to find that it is not quite as bad as that. November, December, January and February were delightful months with

Getting back to the heat; the main idea seems to be to keep as much of it as possible out of the house. All doors, windows and shutters are closed from eight in the morning until six in the afternoon. I remarked to Mrs. Marsh the other day that we were like animals; we come out of our holes at dusk. By watching one's diet carefully, by keeping out of the sun as much as possible and by taking regular noon-day rests one's nerves stand the strain of the terrific heat. India is a good test of people's dispositions.

A Persecuted Yet Faithful Christian Disciple

Work among the Mohammedans in the Podili District has received a great impetus through the visit and work in our midst of Ulva Deen, a Mohammedan convert of about 22 years of age. He comes of a very good family, landowners, his mother being in the direct



EXTERIOR AND INTERIOR OF THE NEW SHILOH (NEGRO) BAPTIST CHURCH IN SACRAMENTO, CALIFORNIA. A PHOTOGRAPH OF THE CONGREGATION ON DEDICATION SUNDAY, JUNE 14, 1931, APPEARS ON PAGES 480-481

of all races and colors and nations. Rev. C. W. Brinstad presided. The Shiloh Negro choir sang Negro spirituals. A Japanese young man was a wonderful leader of song. Solos were rendered by Japanese, Chinese and Mexican young ladies. Greetings were given by representatives of the Governor of California, the Mayor of Sacramento, and by all churches and denominations laboring in Sacramento. The dedication sermon was preached by Rev. Alonzo M. Petty. The dedication prayer was by Rev. Earle D. Sims.

There are 4,000 Negroes in Sacramento. Their church was organized 65 years ago in a stable. Two of their buildings were burned to the ground. Their last building was a shack. Rev. Earle D. Sims came to their rescue last October, preached for them, raised money—and at a cost of \$10,000 finished their great building. On Dedication Day Mr. Sims wore a fine suit of clothes which was presented to him by the Negroes of Sacramento in appreciation of his labors. This new build-

warm days and cool, brisk nights. Such a combination is just about ideal. In March business picked up a bit, but the real heat did not break until early in April. The last four weeks have been hot and then some, with the mercury registering as high as 115 degrees in the shade. So far the nights have been bearable which is a great comfort. Soon the rains should be breaking and the terrific heat a thing of the past for another year. We will have to go through a monsoon to know which we like better, the heat or the rains. Early in October the cool season should start.

The houses in India are built to withstand the onslaughts of the heat. Thick walls, high ceilings, heavy shutters or "jihlmils" at all doors and windows, and ceiling punkahs or fans all help to make life in India for the white man bearable. Here in Jamshedpur we have electricity and this enables us to have electric fans and lights.

Before we left America friends in Painesville made possible our buying a General Electric refrigerator and this machine is an endless comfort to us. It is an investment in health, for foods can be kept safely and away from insects.

line of descent from one of Tippu Sultan's wives. Converted while reading in a Mission College, after a career resembling that of the Apostle Paul, he knows the sufferings of Christ and bears on his body His scars. While sleeping one night his elder brother came in and slashed him with a razor, a cut a good ten inches long and an inch deep. His father awoke and bound the horrible gash with his long head cloth and rushed him to the hospital. He refused to testify against his brother.

Ulva Deen began to preach everywhere. Near Gadval two infuriated Mohammedans beat him severely, leaving him by the roadside for dead. A friend took him to the hospital. His wounds were such that his arm had to be amputated just below the elbow. Again he refused to testify against those who had beaten him. So they paid his expenses in the hospital and one of them has recently become a Christian. Thus Ulva Deen wins men to Christ.

T. V. Whitter,
Podili, South India.



HELPING HAND

RUTH CHANG

A Leader Among Chinese Women



IN 1916 a young girl entered our Girls' School at Kaying who was to be the first trained Chinese leader for evangelistic work among women and girls of the Hakka field. In spite of opposition she was bap-

tized two years later and dedicated her life to the work she is now doing. After graduating from our girls' high school she went to Shanghai College and then to Ginling College. But before completing her course she felt that the need was so urgent that she should give up her college work and enter the Bible Teachers' Training School in Nanking for the special preparation she needed. Once she came back and took the principalship of our girls' school when no one else was available. In this position she rendered fine service.

While in the training school Miss Chang was impressed by the work done in short-term Bible schools and felt that that work was especially adapted to the needs of her people. The sessions are held from two to four weeks, according to the length of time the women are able to attend, for our Hakka women are farmers as well as housewives. The women bring their own rice and pay for their own books, but otherwise there is no expense for them. The purpose of the school is to deepen their spiritual life, increase their knowledge of the Bible and to train them to lead others to Christ. Simple texts, hymns and prayers are used. The first school was held in Kaying last October, the next in Swatow and the third in Hopo. Already some of the volunteer teachers have been led to give their whole time to Christian service; several others have started night schools for their neighbors at home; several girls made such progress in reading that their parents have decided to give them some education, and family worship has been started in a number of homes.

Miss Chang acted as secretary for the Hakka delegation at the Conference

with Dr. Franklin and Miss Sandberg in Swatow in October. She has written that never has she known such pure joy as she has been experiencing in this work, even though her heart has been burdened as never before for the people whom she longs to win for her Master.—*Louise Campbell*, Kaying, South China.

Problems of Growing Independence

The spirit of independence and greater freedom among young people today is felt in the dormitory and presents many problems to the dormitory matron; for instance, how much freedom to give in order to teach the girls how to use freedom when they are out from under their parents' or our care. They need so much to learn the right use of leisure time, to be able to say "no" and stand up for a principle they believe in. One thing has pleased me and that is that so often the girls come and tell me themselves when they have broken rules or gone somewhere without permission.

Some problems will always be the same but others change; for instance, the freshmen are getting younger; there are more privately run dormitories than before. We are trying to

interest more high school and normal graduates in Christian life work.—*Leonette Warburton*, Iloilo, P. I.

Public Health Education

Our public health work consists largely of "follow up" calls from the hospital. An average of four babies a day are born in the maternity department and we go to the homes of these patients a day or two after they leave the hospital and teach them the proper care of the tiny baby.

Our work is not all with babies, however. We follow up cases from the other departments of the hospital where advice or actual nursing care in the home is needed, and often we find others in the homes who need our care. Not long ago while we were bathing a baby and talking with the mother we found that a twelve-year-old sister had been burned badly a week before. Since they were very poor they had not seen a doctor and the burned area was in a terrible condition. We brought her to the hospital as a free patient and with the proper care the burned area was soon healed. The father of this family earns about twenty-five cents a day peddling candy on the streets and they live in a little mud house.

One day we went to visit a new baby and after talking with the mother we found that the baby was being cared for in an excellent manner. Since the mother's face looked familiar to me I asked her where I had seen her and she said, "Why, don't you know me? Two years ago you came to see me



CHINESE NURSE AND FOUR CHILDREN PATIENTS AT THE MARGARET WILLIAMSON HOSPITAL IN SHANGHAI



ALL GUESTS AT THIS PARTY WERE OVER SIXTY YEARS OF AGE

after I had my first baby. I didn't know anything about caring for babies then but your nurses came and taught me what to do." Then I remembered her and her baby very clearly. The first time we came it was dirty, had infected eyes, improper clothing and was being fed on rice cakes. I remember we gave a demonstration bath in the home, treated the baby's eyes, told the mother the proper kind of clothes to put on it and what to feed it. The baby was rather sickly the first few months and it seemed we never could get the mother to realize the importance of the things we had taught. Finally she learned, and as I looked at this new baby and compared it with the first one two years before I realized that our teaching had not been in vain.

Among other things it has been my privilege to teach Bible to the probationer class in our School of Nursing. There were twenty girls coming from all parts of China and from many kinds of homes. Out of the twenty just ten were Christians and fourteen had had Bible study. It was a challenge to me to teach the life of our Saviour as I never had taught it before. Attendance at class was not compulsory but not one student was absent, except for illness, through the entire winter.—*Hazel Taylor, Margaret Williamson Hospital, Shanghai, China.*

An Old Ladies' Party

For nine years it has been the custom for the girls of the Young Woman's Dormitory of Tokyo, Japan, to give an "Old Ladies' Party" every

spring. All the ladies of sixty years or more who belong to any of the Tokyo Baptist churches are invited. Every year they look forward with the greatest anticipation to the meeting. From 10.30 until 12 o'clock there is a prayer service; from 12 till 1.30 a dinner, and from 1.30 until 3 o'clock games and then a tea. Prizes are given not only to those who are over 70 years of age but also to those who have had perfect attendance at the women's meetings. Because these parties were so popular the old men asked to have one, too, and this year ten men came to a party given for them. These meetings as well as a banquet for mothers and daughters are sponsored by Miss Gertrude Ryder.

A Letter From a Burmese Child

Miss Frances E. Crooks of Bassein, Burma, has sent a group of essays written in English by some of her pupils and teachers. Ma Tin U, a little girl in the Sixth Standard, has written about her class:

The Sixth Standard room is between the Fifth Standard room and the hall. There are nine benches in my room. Two girls sit on each bench because the bench has two desks. Our teacher sits near the blackboard. She is a Karen. Her name is Ma E Cho. There are thirteen girls in our class. Some are Burmans, some are Karens and one is an Indian. Six girls are Buddhists and seven girls are Christians. Some girls come from villages, some from other towns and some live in Bassein. One Indian girl wears dresses, and the rest, Karens and Burmese girls, wear jackets and longyis according to Burmese custom.

In Memory of a Burmese Leader

On the night of our return from the Association meeting we received the news of the death of Daw Zau Byu. We left immediately and found about one thousand Buddhists present at the funeral. We took turns in presenting to them the Christian message and they listened eagerly. I am very happy because I could have the privilege of preaching to that crowd. Daw Zau Byu became a Christian about six years ago, the first Christian in her community. I was interested in seeing the little church which she had given herself and paid the salary of the pastor in order that those who became Christian through her influence might have a place to worship. You will remember that she and her husband also gave 2000 rupees toward the erection of our Woman's Society building. Daw Zau Byu like Paul was always preaching.—*Daw Tin, Bible Woman, Rangoon, Burma.*

Supporting a Dispensary

During the past year our Indian patients have given through the hospital and dispensary more than 1200 rupees, or 65 percent of all our expenses. We are glad that they are showing their appreciation in this tangible way. Two years ago we built our Wagner Nurses' Hostel and it was all earned by us and built without a cent of mission money. It stimulated interest in the work and brought to us many new and lasting friends.—*Jennie L. Reilly, Ramapatnam, South India.*

What a Dollar Will Do

It's wonderful how an American dollar seems to grow when it reaches the Orient. In making her report Miss Ruth Paul told of how they spend their work appropriation in the girls' school at Golaghat, Assam. Then she added, "This is what a dollar will do:

It will provide a meal of rice and curry for 65 girls.

It will pay the matron's salary for five days.

It will buy a sari, chemise and blouse for an orphan girl.

It will buy books and supplies for one year for a lower class girl.

It will pay a teacher's salary (average) for 4 days."

Of course one reason why an American dollar goes so far is that the missionaries are expert in making their budgets stretch as much as a budget can stretch.



TIDINGS



MISS LOLITA STICKLER'S HOPI INDIAN CLASS AT CHIMPOPOVI.

A Girls' Party in Hopiland

"I have a girls' class at Chimopovi every Saturday afternoon," writes Miss Lolita Stickler, missionary at Toreva, Arizona. "I invited them to the Mission to a party last Saturday. In spite of the fact that there was a Hopi wedding ceremony still going on, three girls came. They walked six miles to the Mission and home again making twelve miles in all. I'm proud of them! They were very dressed up in their new clothes, which no doubt were made for this special occasion. After we had played a while I showed them some Bible pictures with the stereopticon and they were delighted. I served refreshments at the table and wondered why Josephine kept looking under the table, but discovered soon that she wanted to know what I did with my napkin, so she could do likewise."

"I am planning an exhibit of women's, girls' and boys' work. Some of the women will have very pretty quilts to show. The boys and girls will not have as much as they did last year. Every week-end since the middle of January there has been a dance in one of our villages and it has hurt our children's work very much. This year the Indians have revived old ceremonies which they had not had for years. One of the women on the Mesa said, 'We

don't have time to make baskets we have to be cooking all time for dances.'

"However, some of the people are getting tired of the old Hopi way." Victor Huskie, a young man, accepted Christ recently. He has wanted to be a Christian for two years, but has been afraid of what the people might say. Now he is ready to be baptized."

Introducing Caridad

Caridad is a little girl who attends daily kindergarten and Sunday school at Colegio Howard, Puebla, Mexico. She lives a long, long distance from the school and church and yet is very regular in attendance. An older girl whose house of one room is on the same courtyard attends the school. Her family have been to the hospital many times for treatment, and it was through these visits that this older girl began to attend our Baptist School. Caridad accompanied her to the hospital one day and begged one of the nurses to send her to school. She is just five, so of course she is in the kindergarten. She is the most affectionate child and I wish you could see how she loves the dolls. She is my one little barefoot girl, but is so happy all the time playing in the garden and with the other children. She sings quite nicely, too. Caridad and her sister, Rosa, who is in the

first grade, always arrive early in the morning. They tell me that many times they come to the hospital at seven o'clock. I could not understand at first why they should come so early, but after I had made a call in the home I could readily comprehend the reason for it. Their mother is a widow. She is the doorkeeper for the families in the tenement, and this entitles her to a tiny room (about 7x15). Their only furniture is a tiny stove for cooking and a few bowls and a big box. They went to the neighbors to borrow chairs for us when we went to call. They have no table or bed. There is one high window in the room. There are two older brothers, one of whom takes care of a half-dozen sheep, taking them out to the fields wherever he can find pasturage, and the older one does errands for a meat market. So you can imagine what the family has to live upon. The day I called an older sister was there with a baby two years old. Her husband had deserted her so she was living with her mother. How they all sleep and exist (I shall not say *live*) in such conditions is more than I know. Some of you may have heard me tell what a fine climate we have, and what pure air to breathe, but not in that room. And now do you understand why Caridad and her sister come so early? And can you realize what a joy it must be for them to play in our garden, to love the dolls, and to work with all the materials we have? You may imagine Caridad as a very frail child; but in spite of all she is as sturdy as can be. She has light brown hair and a light complexion, which is anything but characteristic of the Mexicans. It is surely a joy to bring a little gladness into the lives of these little ones—*Marjorie B. Hall*.

British Baptist Women Work for World Peace

The following letter addressed to Mrs. Katherine S. Westfall should be thoughtfully read by all who are interested in the great cause of world peace:

You will remember that last year Dr. J. H. Rushbrooke, Secretary of the Baptist World Alliance, instituted an inquiry as to the activities of the women of the various countries associated with the Alliance in support of International Peace and Good Will. Later on, when Dr. Rushbrooke informed the British Baptist Women's League of the replies which had come to hand (including that from your own

country), it was learned that a number of our sister Baptist women would welcome definite suggestions for furthering the great cause. My committee therefore decided to commend to you the following means, all of which are in operation among British women.

- (1) Systematic prayer and intercession for the promotion and maintenance of world peace, both in private, and at all meetings of Baptist women.
- (2) The giving of collective and individual support to the various International peace agencies. Such, for instance, as the League of Nations Union and the Alliance for the Promotion of International Peace through the Churches.
- (3) The obtaining of signatures to the memorial in support of World Disarmament, which the Women's International League proposes to present to the Disarmament Committee of the League of Nations Union at Geneva in 1932. Ten thousand British Baptist women have already signed the memorial, particulars of which are enclosed, and forms for which have been circulated by the Women's International League throughout the world.
- (4) We further recommend that the subject of peace be given a prominent place in the program of all Baptist women's organizations, and that addresses on the subject be given periodically at all kinds of women's meetings.
- (5) That mothers teach their children to pray for peace and that they seek to instill in the minds of their children in early years the principles of good will towards all nations and races.

We shall value your kind cooperation in bringing these suggestions before the women of your churches.

On behalf of the British Baptist Women's League.

Yours sincerely,
Katherine M. Rose.

Have You Seen the New Literature?

If you would like to become intimately acquainted with the work of 290 missionaries on the Home Mission field you should read their fascinating letters published in the 1930-1931 edition of "From Ocean to Ocean." This book sells for 50 cents and with it you may have a set of four programs, entitled "Home Mission Kaleidoscope," outlined for Women's Societies or Guild chapters.

The following attractive new leaflets are free and you may order them from the Literature Department, 152 Madison

son Avenue, New York City, or from your nearest literature bureau.

"A Light for Your Honorable Mind" (Orientals in the U. S.).

"Centers and Circles" (Christian Centers).

"The Miracle of Mather."

"What, Where and Why of the Fireside Schools."

"Facing Life's Problem" (Student leaflet).

"Home Mission Kaleidoscope" (Programs on "From Ocean to Ocean").

Busy Days at the Christian Center in Porto Rico

We had a wonderful Easter season with one hundred and thirty-two people making profession of faith in Christ. The Junior Department which reached the high mark of eighty-nine at Christmas time, went up to one hundred and thirty-five at Easter. We are now trying to have one hundred every Sunday. With all kinds of farewells for those going to the states for vacations, and with commencements of every kind, we are surely kept busy. We had a big Mothers' Day program with two dramas and a W. W. G. banquet.

Just now I can hear the group of babies whose mothers are bringing them to be examined. The W. C. T. U. is offering a prize for the most perfect baby, and the local union is giving one. Tomorrow night the prizes will be given. Thursday night will be graduation for the kindergarten children. There will be thirty little tots of six and seven years of age all dressed in black caps and gowns. Would you not like to see them? I am sending you a snapshot of them.—Janet Aylor.

First Indian Girl Graduates

Three girls from the Baptist Indian Mission at Auberry, California, were graduated this year from the high school department of Sherman Institute. Miss Cecil Tucker writes:

One of these girls wishes to take nurses' training in the future, while the desire of another is to specialize in athletics and become a teacher of physical education. She came away with five medals, three gold and two silver, won during the track meet in athletics. The third graduate is from the Coarsegold Indian field.

I wish you might remember these three girls in a special way in your prayers, for they are the first girls from our Baptist fields among the Indians in California to graduate from high school, and we are anxious that their lives may count for much good in the future.

Bible Study Popular

One of the great needs of the young people in the Italian Baptist Church of Meriden, Conn., is a knowledge of the Bible. Realizing that need more and more, Miss Mildred Newkirk, the missionary, organized a mid-week Bible class for the girls. They met at the "Y" for basketball on the same evening. As the girls began to make a systematic study of the women of the Bible they became intensely interested. They exclaimed from week to week, "I didn't know that the Bible was so interesting." At last requests were made that more time be spent on the Bible and less on basketball. Finally basketball was discontinued entirely in order that the whole evening might be devoted to study.



KINDERGARTEN GRADUATES IN PORTO RICO



A New Biography of Cardinal Newman

For a clean-cut portrait of a prominent personality, set in its environment and impartially interpreted, this biography by Professor Caius Glenn Atkins, of Auburn Theological Seminary, takes its place for charm beside Guedalla's *Palmerston*. Dr. Atkins had a subject which he says was always alluring to him, to which he gave many years of study. In an English style of power and purity, like that which made Newman illustrious as preacher and literary artist, the author tells with sympathetic insight and scholarly knowledge the life-story of the churchman, who for sixty years puzzled, perplexed and influenced England, caused ferment and commotion in the Anglican Church as leading spirit in its Anglo-Catholic wing during a decade of controversy, and then, by renouncing his church and Protestantism for absolute submission to Roman Catholicism and the papacy, became a world figure. Newman has not lacked biographies, but this need not fear comparison. It is timely, both because it is almost exactly a hundred years since Newman wrote the first of the "Tracts for the Times," which introduced him to fame, and because of the present-day prominence of the Anglo-Catholic movement in the Protestant Episcopal Church, and the new radio-activity of the Pope and his apparent publicity policy since the Vatican assumed temporal sovereignty in the new Vatican City.

Americans in general probably know Cardinal Newman, if they know about him at all, as the author of the hymn sung by all communions, "Lead, Kindly Light," and perhaps as the man who left the English for the Roman Catholic Church. This volume informs its readers fully concerning the most important events and movements of the Victorian era in which his work was done. Dr. Atkins is a historian, and has presented with the historian's perspective not only a personality but a period which will ever be memorable in English history. John Henry Newman (born in London in 1801, son of a banker), appears in the picture, from his childhood days and early schooling, on through his years at Oxford as Oriel Fellow and preacher at

St. Mary's, to his secession to Rome in 1845, and his subsequent career as Catholic until his death in 1890.

Dr. Atkins has given us a beautifully clear, fair portrait of the religious recluse who could be in the world and not of it. Newman's career, he says, "was contemporaneous with the rise of democracy and industrialism, with parliamentary struggles which convulsed Great Britain, with war and the pomp of empire and Bismarck at Versailles and Victor Emanuel in Rome, with literature and ascendant science and a new European mind, and, save as he fears his world and both shrinks from it and challenges the spirit of it, you would never know that it existed at all." He buried himself in college and church. He looked upon that great body of his fellow-countrymen who formed the Dissenters with contempt or indifference. He knew the Church Fathers intimately, but for him the Free Churches never existed, though he tried to be just to their members as misguided individuals. For a scholar acquainted with history he had a singular disregard for its lessons. Nurtured and bred in tradition and superstition, he never knew the meaning of liberty of conscience as an Anglican; and when he became Roman Catholic because his soul could find rest only in an authoritative church, he surrendered himself absolutely to the most perfect of human despotisms, which manifested its tyranny in its treatment of him. This fact the biographer brings out very clearly and strongly. While he maintained to the last that he had found the peace he sought, Newman frankly admitted that he had not received the treatment he expected from its high ecclesiastics, and was certainly disillusioned in many hopes. But he remained obedient to the Pope, swallowed the miracles sanctioned by the Church, however repugnant to his reason; wrote arguments in favor of the papal infallibility while not believing in the doctrine; and suffered the defeat of his dearest educational plans. True, he was made a cardinal at last, but it was when he was too old to bear even the burdens of the cardinal's robes and office with

ease. His *Apologia* brought him both renown and sympathy and restored some of the old Oxford ties, but he did not win for Roman Catholicism in England what had been predicted; his following out of the Anglican fold was not influential; and his own leadership was wrecked. What he might have accomplished for Rome was frustrated by the jealousies and divisions among its leaders, who feared his ascendancy intellectually and spiritually.

Dr. Atkins has keenly analytical chapters devoted to Newman as preacher and poet, to the Mind of Newman, and to his Last Will and Testament. He believes that Newman had made a sufficient creative contribution in the field of religion to entitle his biography to place in the series of Creative Lives which Harpers is bringing out, of which this is the third—George Fox and Phillips Brooks the others. That will be allowed. He certainly was one of the great figures in England in his century, and still has an influence in both the English and Roman Catholic communions, and to some extent the Protestant. But after finishing the book and realizing its beauty of portraiture and clarity of judgment, I found myself in agreement with the judgment of Lowell, who visited Newman in 1884, and wrote, "a more gracious senescence I never saw . . . a serene decay, like that of some ruined abbey in a woodland dell." After Newman's death, six years later, Lowell wrote: "A beautiful old man, as I remember him, but surely a futile life if ever there was one, trying to make a past unreality supply the place of a present one that was becoming past, and forgetting that God is always 'I Am', never 'I Was.' He will be remembered chiefly by his 'Lead, Kindly Light.'"

Newman himself at times considered his life futile, but he was touched and relieved by the recognition accorded him by Oxford and many people in his closing years, when his *Apologia* had enveloped him in an atmosphere of mysticism and his age and loneliness had won him reverence. Whether or not the reader may wholly agree with the author's views regarding the value of Cardinal Newman's contribution to religion, he will be ready to admit that Dr. Atkins has written one of the outstanding biographies of the day, and himself made a notable contribution to American literature. The publishers are to be congratulated on this admirable series. (Harper & Brothers; with portraits; \$2.50.)

Around the Conference Table

Givers of Record

The following is a copy of the special folder giving more complete information regarding "Givers of Record," referred to in July MISSIONS. If you have not seen a copy of this folder in your church, write to your association secretary-director and ask about the plan.

An Important Announcement for Baptist Women

Having a great desire to work out some plan which would help the present group of missionary-minded church women to reach those women church members who now show no particular interest in Christian service, either in their own local community or in worldwide fields of denominational missionary effort, the women gathered in a conference group in Kansas City at the time of the Northern Baptist Convention decided to recommend to all local women's societies the following special activity for the year 1931-1932:

1. That our goal be "Every Baptist Woman Church Member a 'Giver of Record'!"
2. That in all the activities of our women's organizations the attainment of this goal be kept in mind as the ultimate aim of each activity.
3. That in achieving this large goal every minute of every day will need to be utilized and, since there are as many, or more, women and girl church members in the Northern Baptist Convention than there are minutes in the entire year, we adopt the 525,600 minutes in the year as a device by which we will endeavor to work toward our goal during the remaining months of this year, 1931-1932. (These minutes have been divided among the districts and states, according to the woman and girl membership in the churches of the different states; they will be further divided and will finally reach each church.)
4. That we adopt as our slogan: "Be steadfast and take action." Daniel 11:32, Moffatt Version.
5. That our song be, "Take my life and let it be" and that it be sung

on every possible occasion—all verses, tune *Hendon*.

6. That pledge cards prepared by Headquarters office be used in every meeting where an impression has been made upon the minds and hearts of the women. These cards should be collected and sent, by the person assigned this task, to the churches in which the new "Givers of Record" are members. By this method the new pledgors will be recorded in the church financial books.
7. That between now and September 30, 1931, there be discovered by every church woman's organization the names of the present women and girl "Givers of Record" in their churches (*not the amounts given by these members*). This number shall constitute the number of minutes to be credited to the church before the effort is made to secure new "Givers of Record" on October 1, 1931.

The term a "Giver of Record" means a person who makes a gift to local expenses and a gift to denominational missions in such a way that the gifts may be recorded on the financial records of the church.

- a—A person who has previously been giving to either local expenses or to missions and who hereafter becomes a giver to both may be enrolled as one of the new "Givers of Record."
- b—A husband and wife giving in one envelope in the name of both shall be considered as two givers.
- c—Both minor and adult children shall be counted as "Givers of Record" only when subscriptions are made and recorded in their own names.
- d—Where a church uses a single budget, a percentage of which goes to local

expenses and a certain percentage to denominational missions, all women and girl members who contribute to the single budget shall be counted as "Givers of Record."

The Baptist Community and Every Member Canvass held in many communities and churches during the year will afford a splendid opportunity to secure an extra large number of new "Givers of Record." All new women and girl members should be enlisted as "Givers of Record" when they become members of the church.

It would be helpful if each woman's organization would work out a device whereby progress could be registered.

Early Morning Prayer

"But in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."—Phil. 4:6.

The juncture of thanksgiving with supplication here made by Paul is a matter of significance to those who desire to pray acceptably. Too often we ask and forget to thank. With the echoes of the Kansas City Convention still in our ears, it will be well to recount some of the things for which we must give thanks. Surely it was the goodness of God that brought the Missionary Societies through so hard a year with no greater falling off of funds. Let us thank God as we ask Him to increase the resources for this year.

What a wonderful sight it was when at least 2,000 Baptists gathered at the Communion Table in the First Church, with our brothers and sisters from other lands, while our thoughts went to all the other churches throughout the world where the same observance was being held! When we ask God to add to the number of converts in all our fields this year, let us thank Him for the rich fellowship we now have with so many in different places.

The sharing of the Gospel with other peoples cannot be effected without the

(Continued on page 509)

To be torn off and sent to your associational secretary-director not later than
September 30, 1931

We have conferred with our church treasurer and find that the total number of women and girls in our church membership is _____ and that of this number _____ are "Givers of Record." We mean by this that each one reported gives both to local church expenses and to the church's quota for missions.

Signed _____

(Name and address)

(Name of church and address)

Detach this slip and send it at once to your association or state secretary-director. You will then be credited by her with the total number of minutes already secured. To this number you will add the new "Givers of Record" beginning October 1, 1931.

Tributes to Departed Leaders

Daniel G. Stevens

A TRIBUTE BY THE PUBLICATION SOCIETY

In the death of Daniel Gurden Stevens, Ph.D., The American Baptist Publication Society has suffered a severe loss. So far as is known at headquarters, there was no apparent indication of any serious illness. He was in his office all day on May 6, though not in the best of health. The next morning he endeavored to prepare for his customary daily duties, but was persuaded to visit the doctor, and after consultation he was taken home. That evening he suffered a complete collapse, and passed away on May 11, 1931.

Doctor Stevens was born in Baltimore, Maryland, September 17, 1869. He was educated in the Baltimore City College, graduating in 1888, and was graduated from Johns Hopkins University in 1891, from which he received the degree of Doctor of Philosophy in 1894; and from Crozer Theological Seminary in 1898, receiving the degrees of Bachelor of Divinity in 1898, and Master of Theology in 1901. Ordained in 1896, he held pastorates at Xenia, Ohio, 1896-1899, at Lower Merion, Bryn Mawr, Pennsylvania, 1899-1906, and at Bordentown, New Jersey, 1907-1913. On May 1, 1913, he was called to the position of Book Editor of The American Baptist Publication Society. Since June 15, 1916, he has served as Recording Secretary of the Board of Managers. For eighteen years he has served on the faculty of the Philadelphia Baptist Institute for Christian Workers, and for over ten years he was the Treasurer of American Baptist Historical Society.

He was an outstanding example of a very courteous, sensitive, scholarly, consecrated Christian gentleman. He lived for the Society and for the church he loved. Doctor Stevens was a poet. Such was his modesty that very few of his poems ever reached the press. This element of poetry entered into his beautiful style of English expression. His fine literary taste, infinite patience, and his carefulness of detail made every publication which passed through his hands a real contribution to Christian culture. He was a brilliant linguist, and was seldom at a loss to translate into English any language. He was sympathetic and brotherly, and in his dealing with his associates at the Printing House, in the Society's headquarters, and in the field of the Northern Baptist Convention he gave of his best,

and in return he was held in the highest love and esteem.

He had a profound regard for the traditions of the past, and an eagerness to build for the future. This was evidenced in the preparation of the history of the Society which he prepared under the title of "The First Hundred Years of The American Baptist Publication Society," and the volume, "Luther Rice, Pioneer in Missions and Education," which he completed and edited upon the death of Dr. E. B. Pollard. He also prepared "A Service of Recognition of Parental Duty and Purpose," which has been widely used both in the United States and Canada in the services known as the dedication of children.

On June 22, 1897, he married Miss Gertrude C. Stifler, daughter of the late Professor James M. Stifler, of Crozer Theological Seminary, who, with their daughter Gertrude, survives him.

To the family the Board of Managers would express its deepest sympathy and keen regret felt at the sudden passing of this worker and brother.

Paul A. Sornberger

A cablegram from Central Philippine College, Iloilo, Philippine Islands, on June 23, 1931, reported the death of Paul A. Sornberger, one of the younger missionaries of our Foreign Mission Society. His death, at the age of thirty-five, following an attack of acute hemorrhagic pancreatitis, comes as a distinct shock to all.

Paul A. Sornberger was born September 7, 1896, in Palmyra, Missouri. He was graduated from Ottawa Univer-



PAUL A. SORNBERGER

sity in 1926 and from the Divinity School of the University of Chicago in 1929. During the World War Mr. Sornberger was in the United States Navy and was stationed in the Brooklyn Navy Yard. It was while he was attending religious services in Brooklyn that he met Miss Erna Naumann, who later became his wife.

Mr. Sornberger received his master's degree from the University of Chicago where he specialized in religious education. His desire was to serve God through leading college young people to a Christian way of life.

Mr. and Mrs. Sornberger were appointed to the Philippine Islands in May, 1929, and sailed for the field in September. They were designated to Central Philippine College, the only institution of its kind on the island of Panay, and one which receives students from the whole of western Visayas. His was the opportunity and privilege of coming into close and vital association with the college youth of the Philippine Islands. The future alone will determine the influence of his strong Christian personality on the many lives touched in that short period of service in a foreign land.

Stephen S. Huse

Rev. Stephen S. Huse, Missionary to Porto Rico of The American Baptist Home Mission Society, passed away very suddenly a few days after he had arrived at his old home in North Sutton, New Hampshire, for a brief furlough. He was in his fifty-ninth year, and had served continuously in Porto Rico since November, 1917. Mr. Huse was a graduate of Colgate University and of Newton Theological Institution. He first served for two years as a missionary of the Foreign Society in the Philippines. For health reasons he was obliged to return to the States. From 1904 to 1907 he was a missionary at San Luis Potosi, Mexico. He also had pastorates in Meriden, Nashua, and North Sutton, New Hampshire. Probably Mr. Huse's greatest work was the founding of Barranquitas Baptist Academy in Porto Rico. This was a work of faith, as the Home Mission Society was able to give very little financial assistance. It began in a dwelling house in the country, loaned rent free, and came to possess its own building and twelve acres of good land. It offered to the country boys and girls of Porto Rico a four-year high school course with training in the Christian religion.



FROM THE WORLD FIELDS



MISSIONARY THOMAS HILL of Moanza, Belgian Congo, writes: "When it was 'noised abroad' that we were examining converts, the teachers and people came from other villages, from two to four hours' journey, to be examined. We had to tell many of them that they must wait until another time, for food was very scarce in that place. A little later when the teachers came to the quarterly meeting they brought about 200 people to be examined. The daily examination began at eight o'clock in the morning and lasted until nine or ten at night. Saturday night, at the close of the tenth day, I told them that they would all have to go to their villages, that we were tired and that there was little food. Up spoke one who had been waiting for some time: 'Must we go away without baptism? We have come such a long way. Two days more of hunger will not kill us.' And so the examinations went on."

☆☆☆

THE STREET CHAPEL at Chengtu, West China, is situated on one of the busiest streets of the city, near the Big East Gate. The year's work there began with a month of special evangelistic meetings. The place was crowded every night; a large number enrolled as inquirers and received copies of the New Testament and Christian literature. Three meetings a week are held at the chapel regularly and the seed has been widely sown. Thousands have heard the Gospel preached and tens of thousands of tracts have been distributed. Assisted by Rev. T. Torrance and Rev. M. O. Brininstool the work has gone on under the able leadership of Mr. H. J. Openshaw.

☆☆☆

ABOUT A MILE and a half from Toungoo, Burma, on a 23-acre compound, is the Paku Karen High School. It is the only Karen High School in Upper Burma and draws its 400 pupils from all parts and districts of the surrounding country. Six races are represented here. Burmese, Kachin, Bengali, Hindu and several Karen dialects are spoken, but all unite in the study of English. Since fully 80 percent of these pupils are the children of Christian pa-

Foreign Mission Record

ARRIVED

Rev. E. H. Cressy, of Shanghai, China, in San Francisco, April 8.
Rev. and Mrs. F. B. Ford, of Bacalod, Philippine Islands, in San Francisco, April 21.
Mr. and Mrs. E. T. Fletcher, of Bassein, Burma, in San Francisco, May 5.
Rev. and Mrs. J. T. Lewis, of Toungoo, Burma, in New York, May 8.
Rev. and Mrs. J. H. Oxrieder, of Khargpur, Bengal-Orissa, in New York, April 18.
Rev. and Mrs. C. A. Nichols, of Bassein, Burma, in New York, May 12.

SAILED

From New York, April 11, on the *Ascania* to Plymouth, Miss Helen K. Hunt; from Liverpool, April 24, on the *Pegu*, for Burma.
From Antwerp, May 10, on the *Albertville*, Rev. and Mrs. H. A. Sodergren, for Belgian Congo.
From Seattle, May 16, on the *President Jefferson*, Dr. and Mrs. F. W. Meyer and three sons, for the Philippine Islands.

BORN

To Rev. and Mrs. U. S. G. Sension, of Jorhat, Assam, a daughter, March 7.

rents, the school lays special emphasis on training in religious work in order that those who do not complete their education may be fitted to become leaders in their own villages. Rev. and Mrs. G. E. Blackwell, representatives of the General Society, work with the Paku Karens.

☆☆☆

REV. N. E. WOODBURY of Bhamo, Burma, last fall offered a New Testament to anyone who would learn to recite either the fifth chapter of Matthew or the 1st, the 23rd and the 91st Psalms. A perfect epidemic of memory work was the result and 40 New Testaments were earned and received. One day a lad came in from a jungle village. He had no Bible text and wanted a chance to earn one. It so happened that the day he arrived was the very day the Governor was in town and Mr. Woodbury, who was to attend the reception, asked the boy to stay and take care of the house during his absence. It was like asking a boy to stay at home from the circus but he gladly consented—and so earned his New Testament.

TO BE ENGLISH MISSIONARY, Indian missionary, Mon missionary, Superintendent of the Leper Home, Superintendent of the Baptist cemetery and pastor of the English Baptist church is surely a large enough task for one man. Rev. W. G. Evans of Moulmein, Burma, writes that under those circumstances he has had little time for idleness. Superintending the building of a new leper church, the erection of a new wall around the cemetery and the preparing of 15 separate accounts and reports to Government, Mission and Boards has also demanded much time and energy. The evangelistic work, nevertheless, has not been neglected as the report on baptism shows.

☆☆☆

THE FIRST "all Christian" Shan village in Kengtung State, Burma, is the growing village of Hsop Yawng. A Shan who had been baptized in a Lahu village moved to the new site and built his home. He was joined by several other families. The headman has insisted that all who come to his village shall study and practise Christianity, for this is to be a truly Christian village.

☆☆☆

THIRTEEN CHURCHES were supported by the Nalgonda Field Association, South India, during the past year. Two new churches have been organized and will be added to that number. The crops of the last rainy season failed entirely and the Christians are hard pressed, but it was noted that their offerings did not decrease. The harvest festivals were very well attended.

☆☆☆

AS GENERAL FIELD evangelist of the South China Mission, Rev. Kenneth G. Hobart, gave much of his time during the past year to work among the country churches. Rev. Ki Kang, one of the ablest and most spiritual of the Chinese pastors, has worked with Mr. Hobart, who says of him, "It has been a great joy and a rich spiritual experience to work with him. His preaching is Biblical and earnest and he has a passion for the spiritual growth of the churches and the church members. His going to Siam is a great loss to this area."

The National Council of Northern Baptist Men

Annual Meeting at Kansas City

*Actions taken by the
National Council of Northern Baptist Men
at the annual meeting in
Kansas City, Missouri
June 6, 1931*

The annual report of the Council as printed was approved and adopted. The following officers were re-elected: Chairman, W. C. Coleman; Vice-Chairmen, George Earl, George S. Chessum, R. C. Hassrick, R. B. Elrod, A. F. Williams; Recording Secretary, L. T. Randolph; Treasurer, A. E. Seibert; Chairman of Finance Committee, Wm. Travers Jerome, Jr. The men of the Council voted to express to Mr. Coleman their appreciation of his leadership and pledged him their loyalty and support in the work of the Council for the coming year.

The Council voted to approve the observance of four special Sunday evening programs for men, to be held during the year as follows:

October—Consecration to Citizenship. Using the outline suggested and prepared by the Social Service Division of the Publication Society.

Nov. 15—125th Anniversary of the Haystack Prayer Meeting in Williamstown, Massachusetts.

Feb. 21—Observance of the Bi-Centennial of Washington's Birthday and the celebration of the 100th Anniversary of the writing of "America" by Samuel Francis Smith.

May—Father and Son Round-up.

The Council heartily approved the participation of Baptist men in the work of the Interdenominational Men's Council in connection with two proposed Congresses to be held during the winter, one at Harrisburg, Pennsylvania, on December 16-17, 1931; the other at Los Angeles, California, January 19-20, 1932.

The Baptist Community Canvass program was given unanimous endorsement and men urged to participate in this effort and give it their full and hearty support.

The hymn, "Rise Up, Oh Men of God," was adopted as the official hymn of the National Council. (A copy of the words of this hymn may be secured by writing to the office of the National Council.)

A discussion as to what the National Council would recommend to states as to the use of a paid secretary to direct the men's work resulted in a vote ap-

proving the present method of promoting the work through the use of volunteer workers.

Action was taken urging special emphasis on the work for men and boys in the program of the National Council for this year and commissioning Rev. Irving A. Fox, pastor of First Church, Freeport, Illinois, to gather material and prepare suggestions that could be given to churches to assist them in enlisting the cooperation of parents in this effort.

Wm. Travers Jerome, Jr., Chairman of Finance Committee, was authorized to complete the organization of the National Finance Committee, to suggest, where advisable, the formation of state finance committees and to give Baptist men an opportunity to share in the financial support of the work of the National Council.

Approval was given to the plans of the Committee on Tasks II and III to raise the standard of missionary-giving in our churches. This is to be done through educational methods and the commitment of individuals to set the pace for larger giving in connection with the Baptist Community Canvass.

Reports from State Councils

Arizona. "Men's councils have been organized during the past year in three churches. A men's Bible class in one large church is well organized and actively working along plans of its own. Our men's work is the crystallization of the desire on the part of the men in our churches to accomplish definite purposes and to apply their varied abilities to the work of those churches."

Northern California. "Council's activities for the year have been largely confined in the associations to the following: (1) Cooperating with the pastors regarding work with men. (A number of personal and group conferences were held with pastors.) (2) Locating key men in local churches. (Over seventy-five percent of the churches now have an accredited chairman for men's work.) (3) Keeping pastors and men informed on men's work. (Monthly bulletin carries page on men's work and occasional letters are sent.) (4) Studying with pastors and men of the local church their situation in developing a workable program for them. (Twenty churches

(Continued on page 510)

Department of Missionary Education

A Handbook of Information

"The greatest foes to Missions are prejudice and indifference, and ignorance is the mother of them both." This striking quotation is on the first page of a new booklet entitled *The Church School of Missions* by William A. Hill. Many pertinent facts are included together with detailed information concerning the preparation, the plan and the method. Seven most interesting testimonials of pastors who have had Schools of Missions in their churches are included. For 25c. one may secure just the information needed to start a successful school.

Easy Reference Leaflet

If you want to know just what missionary materials to use with the different organizations, send for the Easy Reference Leaflet which lists materials

suitable for adults, students, young people and children for the church school, vacation school, World Wide Guild, Royal Ambassadors, Children's World Crusade, books in education, methods, stewardship, world peace.

Results in Missionary Reading

While a contest creates enthusiasm, the results are not all told in figures. The following letter, which is only one example out of many, discloses far more than statistics. The State Secretary of Vermont writes that the Poultney church, with a membership of 106, had 192 readers, and 119 read five or more books. In all they read 5,021 books. Of this number, 603 were ten point books, 492 Bible books, 227 Missions and 113 Mail Boxes. The remainder were five point books. The contest was in charge of Miss Louise

St. Mary with support from the pastor, Rev. Ralph F. Palmer. We quote from the letter: "Poultney, as a town, has been very hard hit by the financial depression and the church has had something of a struggle during the past two years but raised in full its missionary budget. Mr. Palmer tells me he is confident that the intensive reading had no small part in this achievement."

Another letter from a local church worker in Portland, Oregon, says, "The teachers in the grade schools and high schools are cooperating beautifully in giving credit to pupils reading our literature. The public libraries are also helping us a great deal."

Education and Missions

In the interests of better coordination in Christian Education, Missionary Education, and Missionary Promotion in Baptist churches, the American Baptist Publication Society, the Board of Missionary Cooperation, and the Department of Missionary Education of the Board of Education, have united in a plan for the functioning of these interests through a Church Committee on Education and Missions. They invite the churches of the Northern Baptist Convention to make provision for such a committee, and in this new leaflet are presented the aims, membership and activities of the committee.

New Program Materials

The following suggestive programs are available as helps to leaders of meetings: *Baptists in Burma*, by Estey; *The Challenge of Change*, by Chandler; *Christianity and the Rural Life of the World*, by Phillips; *Overseas; From Ocean to Ocean*, and programs for Business and Professional Women's Groups. Packets of denominational leaflets, supplementary to the theme, will be sent free to the chairmen of committees using programs based on the Mission Study books.

Adult Studies

Last October a group of adult workers were called together in Chicago by the International Council to prepare a curriculum guide. Missions was one of the subjects chosen to work on and the beginnings were made at that time on a course which was later named "Is the Missionary Idea Valid in the Modern World?" This is in the nature of a discussion course which faces fairly and fearlessly the facts of the present world

situation in their bearing on the missionary enterprise. It is included in the International Adult Curriculum Guide.

For some time there has been a need of a leaflet listing electives in both Religious and Missionary Education which could be used by Bible classes desiring occasionally a course of a different nature from the ones ordinarily used. After a number of conferences with representatives of the American Baptist Publication Society, these lists were compiled, annotated, and are now ready in leaflet form. It lists possible Bible studies, courses in Missions, Stewardship, and such Social topics as Peace, Temperance, and Family Life.

Certificates and Awards

Certificate churches have increased until the care of the records and the issuing of certificates and seals have become a heavy piece of work for the office, but the churches have a definite incentive which is bringing good results. A number of them have completed the ten-year record and are receiving this year the fifth gold seal. Southern California has five such churches, Illinois five, New Jersey two, West Washington two and West Virginia one.

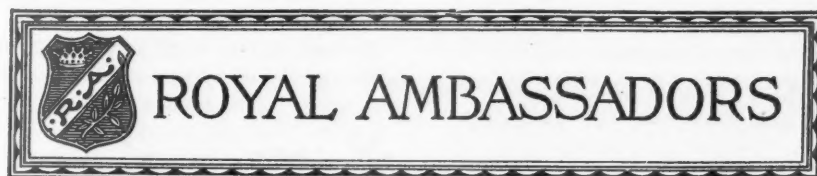
For the third time the Loving Cup which is awarded by the Department

of Missionary Education for the highest number of points per resident member has gone back to the *Northwestern District*. Columbia River was a close second, while South Pacific and Atlantic stood nearly together in third and fourth places.

South Pacific District won the five libraries with the highest number of points per resident member ever recorded for any district, 13.09. Northwestern followed with 12.35 points per member, which was so good that the committee has awarded them one library. This was made possible by the fact that the Northwestern District returned the cases last summer so we did not have to buy new ones this year. New England has made such remarkable advance during the past year with Columbia River a close second, that we wish to give them honorable mention. All the others have done very commendable work.

Missions in the Bible School

Graded Missionary stories for the Bible school are being prepared and will be ready for early fall. Mrs. Amy W. Osgood is writing the stories for the Primary, Mrs. Augusta W. Comstock for the Junior, and Mr. Coe Hayne for the Inter-Senior. Further details will be given in October MISSIONS.



Judson Chapter, Nitro, W. Va.

Chief Counsellor A. M. Harmon of the Judson Chapter, No. 401, tells us that the pastor of the church, Rev. J. R. Reynolds, is a strong booster for the R. A. and the boys, realizing that their pastor stands ready to offer assistance at any time, "look forward to greater things in the church." If more pastors understood how much it means to have a strong R. A. group in the church we are sure they would follow Mr. Reynolds' example and "boost the R. A."

A Word to High Counsellors

A splendid suggestion has come from Mr. William E. Bowles, newly appointed High Counsellor of West Virginia, which might well be followed by other High Counsellors. Mr. Bowles spent a week in promotion work and

states that *The Baptist Banner*, the West Virginia state paper, had promised to feature the boys' camp in one of their summer issues, using cuts not only of the camp in West Virginia but of other R. A. camps. Would it not be a fine idea if each High Counsellor would get his state paper to devote a column to news of the Royal Ambassadors? Several state papers are already doing this, and the number should be increased. Think what this would mean to the success of the R. A. organization in your state, and to the strengthening of your churches!

Ocean Park Camp

October MISSIONS will contain full reports of the Ocean Park Royal Ambassador Camp, including the dedication of the new huts.

WORLD WIDE GUILD

"Let me do good and never know
To whom my life a blessing brings,
E'en as a lighthouse freely flings
O'er the dark waves a steady glow,
Guiding the ships, which to and fro
Flit by unseen with their white wings.
Let me do good and never know
To whom my life a blessing brings.

"As thirsty travelers come and go
Where some fresh, mossy fountain
springs,
It cools their lips and sweetly sings
And glides away with heedless flow.
Let me do good and never know
To whom my life a blessing brings."

Are not these lines inspiring as we
link their thought to that of our theme
for the coming year—Guild Ties? We
are hoping to strengthen the ties that
bind all Guild girls the world around
during the months just ahead. Our
hymn for the year is that great old
church hymn:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

Our slogan is the words of a song
written by a Guild girl,

"The girlhood of our country
Loves the girlhood of the world."

Shall we take for our motto the words
we used a few years ago, "I'd love to"?
Several Guilds still cling to it and it
really is a joy for any leader who asks
a Guild to take some responsibility
to get that reply—"I'd love to." Will
you do it?

Read the letter from Miss Vickland
about the Guild girls of Nowgong,
Assam. When you look at the picture
on this page of Anupoma and her little
sister, do you wonder those Guild girls
wanted to help her through the school?

This is the first picture we have
printed in MISSIONS of the Guild at
Guantanamo, Cuba, under the supervi-
sion of Miss Elizabeth Allport. They
have sixteen members, hold twenty-two
meetings each year, twelve members
entered the Reading Contest, reading 57
books, and they contributed \$7.00 to
their Cuban missions. All hail!

Miss Lydia Huber is Guild Secretary

for Latin America and her report
shows two flourishing Chapters in Porto
de Tierra, Cristo, and Ponce, Porto
Rico, one at San Salvador, Central
America, and one in Puebla, Mexico.
The Chapter at Puerto de Tierra gave
\$15.00 toward our Fifteenth Birthday
Gift and the one at Ponce gave \$5.00.
All hail, again!

Now off to Japan. The wonderful
Guild at the Training School in Osaka,
Japan, sent \$7.50 to the Birthday Gift, so
thrice, All hail! These, all, in addition
to gifts of money, are giving beautiful
service for their Master. They hold
regular Guild meetings, enter the Read-
ing Contest, and help the needy in
their own communities. Don't fail
to read the letter from their Secretary,
Miss Hanyu. We shall hear more of
them and our other far away Chapters
during this year when we are strength-
ening Guild ties around the world.

They made crêpe paper flowers, es-
pecially roses. The crêpe paper has
been furnished by home friends, sent in
White Cross and Christmas boxes. The
girls have quite a reputation for flowers
now, and have orders from the town
for weddings or special celebrations.

Do not fail to read July MISSIONS,
which gives you report of Kansas City
and much information on new plans.

*Faithfully Yours,
Alice J. Noble*

Answered Prayer

Last fall upon returning to China
Mrs. Salquist visited Swatow and
wrote back to friends in Minneapolis
that there was no doctor at Kityang.
She asked the Guilds to pray definitely
that a doctor might be sent there.
This a number of Guilds did. Later in
response to a request to headquarters
for a missionary on furlough, Miss
Huston arranged for Dr. Everham to
attend the Minnesota Guild House
Party, June 13-15. And then it was
learned that Dr. Everham had for
some time been praying that the Board
would send her to Kityang, the very
station that the Guild girls had been
praying might have a doctor. Thus

through this happy incident in her at-
tendance at the House Party, an evi-
dence of God's leading, arrangements
have been made for Dr. Everham to go
as missionary doctor to Kityang.

Assamese Guild Girls

Dear Miss Noble:

In last week's mail I received this
snapshot of Anupoma, the girl whom
the World Wide Guild in the Nowgong,
Assam, India school have supported in
a Bible training school. She is now on
the staff of the Nowgong School with
Bible as her special subject. She is a
remarkably fine young woman. Our
W. W. G. girls in Nowgong see Mis-
sions and are always so pleased when
somebody they know appears. If you
could know the things those girls did
to earn the money to support Anupoma.
They mounted magazine pictures sent in
missionary boxes, and sold them, they
had bazaars, they roasted and sold pea-
nuts, as well as spices, to the outside
school children at recess. They cut
down Christmas and other seasonal
cards (to remove any writing) which
people in America sent, and had sales;
they sold tea and cakes when we had
any social function; they held plays and
special programs, and amazed them-
selves how much money even Indian
girls could raise for the Lord.

E. Elizabeth Vickland.



ANUPOMA, BIBLE TEACHER WHOSE THREE
YEARS OF TRAINING WERE PAID FOR BY
THE CHRISTIAN GIRLS OF THE NOWGONG
SCHOOL, ASSAM. SHE RAN AWAY FROM
HOME TO ATTEND SCHOOL. WITH HER IS
HER LITTLE SISTER, KOLI MAI



WORLD WIDE GUILD, GUANTANAMO, CUBA

Japanese Guild Girls

Dear Miss Noble:

I was elected to the foreign corresponding secretary, instead of Miss Saito, when the election of the W. W. G. took place last month. Therefore this year I shall hear from you.

Last month we had a good celebration for the Fifteenth Birthday of the W. W. G. At that evening all of us took supper, and we had the birthday cakes which were made by some of the students. And we had both reception for new members and farewell for old members. New members are all students except the counselor. After the meeting we had very interesting games. And we considered how to think or to do, as a light of the whole world. Though we have no chance to go to other country and tell gospel to the people, we can pray for them. The prayer is the source of the power, I believe. Here we are praying for the whole world. I think you are doing the same thing as we are.

Last Saturday we held a reception for seven new members. It was a good time. The other day we sent some gift to you for the celebration of the Fifteenth Birthday. We hope you will use it for the W. W. G. Sincerely yours,
Misao Hanyu.

Guilds in Action

A CHAPTER OF FOUR MEMBERS

The Teen Age Guild, Clark's Summit, Pa., did number five but one has moved away leaving just the four you see in the picture. The first year we gained 35 honor points. We did White Cross

work, making scrapbooks, pasting cards, dressing dolls, making surgical dressings and needle books. We contributed articles at our annual Summer Christmas Tree to help make our White Cross quota. We are qualified to get our second picture award. We are very proud of our first one, which is framed and hanging in our Sunday school room. We have started the study of our Missionary Heroines and enjoy it. The girls have been much interested in reading the books listed for them in the Reading Contest.

OSCEOLA, ILLINOIS

We have sixteen active members and qualified for the second year in the Reading Contest. We had twelve Mission study programs last year, six Home and six Foreign. We had several White Cross meetings and sent one box to Aiken Institute in Chicago and one to Dr. Marguerite Everham in Swatow, China. Three of our members have charge of the Crusaders and another helps the Junior Guild of our church. We gave \$75 for missions as our Birthday Gift. During the month of April we gave the missionary play entitled "Soup, Sand and Sagebrush," twice in our church. We had a summer picnic and observed Guild Vesper Sunday in December.

GRACE CHURCH, WASHINGTON, D. C.

The Service Chapter of the W. W. G. began the year with sixteen active members, and have added two new members. Our Guild paid the Missionary Treasurer of the church the total sum of \$63.20 to be credited to the Missionary Budget of our church. During the

year our Chapter remembered others by making seven dresses for Assamese girls, sending a Christmas box to China, donating \$10 toward helping to defray the medical expenses of a crippled girl in our Baptist Home for Children, writing scripture verses on the reverse side of postal cards, contributing \$20.50 for Christmas gifts for a church family, making scrapbooks and paying postage on White Cross work sent to us for shipment by the younger Guild chapters in our church.

The birthday cards were sent each month, one to a home and one to a foreign missionary. We sold metal sponges throughout the year and realized \$5.80 in profits. Once a month we had especially interesting programs taken from the study book *Second Survey of Missionary Work* and *A Cloud of Witnesses*. The various banquets and meetings of the Columbian girls were attended by one or more of our members. Our yearly rally of all the Guild chapters of our church was held on June 10th.

At the beginning of the year each member was given a Pollyanna Sister for whom she was held responsible. On March 3rd at our twelfth birthday party the Pollyanna Sisters were made known to one another. Our president also gave each member who desired one a missionary for a special prayer partner. These special prayer partners are in Africa and India and have increased our missionary interest and efforts and started happy friendships. In July our annual picnic was held, this being our summer get-together as the regular semi-monthly meetings are dispensed with during the months of July and August. We feel this has been indeed a worthwhile year for us all, but press forward into the new year with a greater determination to make this the most worthwhile year for our Lord and Saviour and for ourselves.

Guild Chapters in Christian Centers

PUEBLO, COLORADO

Our W. W. G. girls sponsored a vesper service on Sunday afternoon before Christmas. The church building was crowded and the candle-light service was dignified and beautiful. Because the evening program was to begin at 6:30, we served light refreshments during the hour intervening between the afternoon and evening meetings and nearly all who were present at the Vesper Service were also in the preaching service which followed. When the in-

vation was given after the sermon, five of our young people came forward, some to reaffirm the step already taken some time before and others making their first confession of Christ. We felt that it had been a beautiful beginning for the activities of Christmas week.—*Louise B. Carter.*

ROUMANIAN CHURCH AND MISSION AKRON, OHIO

The thing that I remember that was of especial interest for these three months is the banquet the Junior Guild had for their mothers. There were 28 present at the tables stretched through my living-room and dining-room. The girls brought materials and did the cooking and decorating. The programs were very neatly printed and decorated by hand. The girls gave the devotional part of the program and also some appropriate talks and poems, then they had a speaker from a downtown church. This was the first time some of the mothers had been to the mission.

LOS ANGELES, CALIFORNIA

My Guild girls are as enthusiastic as ever. They are doing good work on their reading contest and have given a supper on which they cleared \$5.00, although the attendance was not big. The girls themselves contributed everything and did all the work. They are a fine group. Several of them are officers in the B. Y. P. U. and really seem to be the life of the church at the present time. They are now planning a party for the B. Y. P. U.—*Thelma Cushing.*

CHINESE CHRISTIAN CENTER, SEATTLE, WASHINGTON

The J. O. Y. W. W. G. has recently undertaken a banquet for the purpose of raising money to buy material for their White Cross quota. It was a big undertaking for these thirteen and

fourteen year old girls, but they shouldered the responsibility and came out successfully. Every detail was thought out long before the banquet was held, and after it was over the girls did not feel that their work was done until everything was cleared up. About 75 people were present.—*Celia D. Allen.*

CROW AGENCY, MONTANA

Last year I had the Indian girls and the white girls together for W. W. G. work and this fall I am trying the Indian girls alone. We have been having a lot of fun with parliamentary rules. They were quite shy about it when they were with the white girls, but we practiced until they did very well, and they seemed to enjoy it.—*Ruth Price.*

Found!

The author of the verses which head the Guild Department in May MISIONS! They were written by Mrs. H. H. Barnes of Westerly, Rhode Island, for her Junior Guild to sing at the House Party. The picture of this Arbutus Chapter was taken at Mrs. Barnes' country home in the early spring, and they "dressed up" in some costumes found in the old house.

Miss Phelps' Message

Dear Guild Girls:

In Nebraska during the time I spent there we had two large State Rallies. The first was held at Kearney, opening Friday, April 17th, with a devotional service. That evening the girls from Grand Island gave us a fine production of "The Glorious Light." We had conferences all of the next day but the climax of the Rally was the banquet on Saturday night. The theme was Light and there were two speakers for each toast, basing their talks on the materialistic and spiritual aspects of Light from



W. W. G. CHAPTER, CLARK'S SUMMIT, PA.

the Candle, the Lamp, the Electric Bulb and the Star. The guests were Miss Jeanette Wickland, Miss Esther Ehnborn, and Mrs. Jeff Yelton, of Lincoln, who "mothers" all Nebraska Guilds.

At Omaha the next week we met at Calvary Church. Friday evening we had conferences on methods, and the girls of Olivet Church gave an inspirational pageant, "The Challenge of the Cross." On Saturday there were talks by Miss Wickland, state secretary, Miss Wedon, White Cross secretary, Miss Ehnborn and Mrs. Yelton. The banquet was a Garden of International Flowers, the first I have attended on our new theme, and a very lovely one. The toasts were "Preparing the Soil," "Planting the Seed," "Pulling the Weeds," "Flowers of Friendship," "The Flower Garden," and "The Master Gardener."

As the yearly reports had been made the State awards were announced at the banquet, as follows. *Highest Individual Reading:* first, Naomi Kiger, Olivet, senior; second, Naomi Farmer, Olivet, junior. *Theme Contest:* Norma Bornschlegel, Circle of Light Guild, Calvary Church, Omaha. *White Cross Exhibit:* Freemont Service Guild. *Posters:* Circle of Light Guild, Calvary, Omaha. *Year Book:* Immanuel, Senior, Omaha. *Songs and Yells:* Freemont Service Guild.

Nebraska used to award a silk flag to the Guild Chapter with the highest number of points, but after it had been won by the Freemont girls for three successive years it went to them as a permanent award. Freemont in turn gave the State a silver loving cup that the contest might continue. This year the silver cup goes back to Freemont for their Senior Guild scored 4275 points, Chambers coming second with 3340. Congratulations!

Esther Brooks Phelps



ARBUTUS CHAPTER, JUNIOR W. W. G., WESTERLY, R. I.



Fall Opening

It is customary for commercial firms to have openings to display their wares to their clientele, and give them the opportunity of choosing the things that will fill their needs. We exhibited the study books and helps in the last issue of *MISSIONS*. Now we have a fine assortment of plans. *Association Secretaries* will call a meeting of all local leaders early this month in order to start the year's work with all the materials and plans understood. Southern California has such a meeting every year for all Association Secretaries to meet with the *State and District Secretaries*. Possibly that is why that State has such a big report every year.

Some of our Crusader boys and girls have asked for a *Rally* in the early fall as well as the spring. Try it and write to me about it. Also send an account of it to the local newspapers. This month I have had clippings sent me from newspapers in New London, Conn., Glens Falls, N. Y., Hutchinson, Kan., and Michigan.

A *Surprise Box* for shut-in children is made up of a pretty Christmas box such as ties and handkerchiefs come in. Put in it "a primary Sunday school paper and a few lesson cards,

some pretty post-cards with short stories, pretty pictures, scripture lessons, or poems pasted on the back. If we have any little novelty like an attractive bow of ribbon, pretty pencil and pad, or other trinket, it is also put in."

"We were fortunate in our *display at the Association*. There were three active companies. Each had taken a different phase of handwork. One had put their time on the maps, a second had made story-books from the different stories they had studied. Then our company had White Cross work of different kinds. Each was good in its way and showed what could be done." This is a splendid suggestion.

Deacons who go to Florida ought to be cultivated. One of the liveliest Crusader Companies I know does so many worthwhile and interesting things that the pastor of the church attends almost every meeting and one of the deacons "who is very much interested in the C. W. C. sent to them direct from Florida a box of oranges." This leader writes, "My children are adorable and beg me to meet with them next Monday, the day I am to move to the new house." Of course she didn't disappoint the children.

A Garland of Flowers, ten cents, by Mrs. June S. Osgood is a lovely dramatization for Crusaders and Heralds to give at State Convention and Association meetings and in the local church. The flowers in the garland are the children of our home and foreign mission fields, the living branches are the C. W. C. children, the gardeners are the missionaries. It is simple to prepare and very effective.

The inevitable result of a visit to the openings is the inspection by all the members of the family. The church family wants to see what we have. Let's show them.

Mary L. Noble.

C. W. C. Day in Dalesburg, S. D.

Sunday, April 26th, was C. W. C. Rally Day at Dalesburg, S. D., for three Swedish churches. They are Alcester, Dalesburg and Big Springs. The picture shows all the children in attendance that day.

We are glad to introduce the Alcester C. W. C., who were along for the first time and are shown in the foreground on the left. Behind them are the Dalesburg C. W. C., and the Heralds and Jewels of Big Springs are on the left with our C. W. C. directly behind them.

An interesting program was given after which the Dalesburg ladies served a lovely lunch to all of the visitors. We hope to meet again next year.

Yours truly,
The Big Springs C. W. C.



CHILDREN'S WORLD CRUSADE DAY, AT DALESBURG, SOUTH DAKOTA

Message From Miss Phelps

Dear C. W. C.:

Do you remember that last month I told you that I would have more news for you about the Crusaders I visited in Storm Lake, Iowa? They were organized in May, 1930, and are Company 2870. Once a month they hold a Crusader meeting in their Junior B. Y. P. U. group. This last winter the 26 members have studied *Sugar Is Sweet* and *The Golden Sparrow* and have made the Picture Maps of the Caribbean Islands and of India. They have \$5.00 in their auto and they also raised \$5.00 for a little Negro girl in Mather School.

At Kearney, Nebraska, the Crusaders held their Rally Day while I was there. They put on such a splendid pageant. The Crusaders, some of them in costume, sang our songs and loaded a toy ship with chairs, Bibles, bread, milk and the other things we have been sending to missionaries this year, telling the stories to the audience. Then children who had not lived Christian lives drew near, little Chinese girls, some newsboys and a widow from India. The Crusaders told them of the joy of our life and persuaded them to join. Pauline Hicote played a piano solo for us and Margaret Johnson a violin solo, accompanied by Alice Haag at the piano. Then Miss Esther Ehnborn, a nurse from the hospital at Banza Manteke, Belgian Congo, told about her African friends.

When announcement was made of the Crusade Reading Contest, it was reported that Kearney Crusaders had 1245 points and that Charles Masse led by having read twenty books.

At a Sunday evening church service in Lincoln, Nebraska, the Heralds and Crusaders put on a pageant which they called "The Chain of Little Hands." By conversation and song they gave the history and meaning of our C. W. C. Then children dressed as representatives from all countries where there are Crusade Companies lighted candles on a birthday cake.

I know the rest of you must have had nice Rally Day programs and I wish I could have seen them all.

Esther Brooks Phelps

Jewel Bands Are Being Heard

The Jewel Band children are just as keen about their little rallies as are the older groups in the C. W. C. It is of primary importance to start missionary

interest and world friendship in the hearts of the youngest children. We are happy to give the accounts of two Rallies for the Jewels, hoping that they may stimulate some others to give this education to their little children.

From Mrs. Cora Tonga, Chester, Pennsylvania: Although it was not reported until recently, our Jewel Band was organized on December 1. I made a personal visit to the home of each child, explained the meaning of Jewel Band, gave each child a Treasure Chest and certificate, and the mother a copy of the poem, "For My Baby's Sake." I have a copy of *The Missionary Education of Beginners*, by Jessie Eleanor Moore, and have used the four programs prepared for this year, reserving the Indian one for the final meeting. Since teaching beginners, I have always had a missionary story, illustrated with pictures, cut-outs, costumes and objects, once a month using the offering for "God's children who have never heard about Jesus." These stories have been from various sources. On two occasions I used "The Little Lord Jesus" and "David and Susi."

Since starting the Jewel Band I have carried out the plans and programs with variations, in connection with our Sunday morning service, finding that the most suitable time for parents and teachers. The final meeting was held on a week day. The room was arranged to represent an Indian home, having a wigwam, with an iron pot outside the door. Upon entering, each child was adorned with an Indian headband. The teachers also wore them. Our program consisted of Indian stories and games, finger plays, missionary songs, and prayers. Finally the children helped to

make the "mush." This "mush" consisted of candy grains of corn, stirred in the big pot. After the Treasure Chests were opened and the money counted (they contained \$10), the children were given paper canoes filled with the "mush" to take home. They also took their headbands home.

From Miss Elenora Bateman, Dexter, Maine: The Jewel Band was started in January, and in April the leader gave a delightful little party to which the mothers were invited. We had quite a celebration opening the Jewel boxes. The children sat in a circle and counted the pennies and coins as they dropped them into the large basket which the teacher held. It was fascinating to watch the intense interest on each child's face. Those twenty little kiddies gave \$6.00, and as it was the first party for the Jewels in the whole Association, we are all very happy and hopeful that the interest will spread. Last year there were no C. W. C. organizations in our Association. This year we have two churches with all three groups organized and eight groups altogether. We had a Rally on May 23rd. I get some splendid cooperation and am delighted with the way things are coming. It is only eight months since we first took up C. W. C. work and the future looks bright.

Keen Interest in C. W. C. Among Miss Huber's Children in Porto Rico

You would be delighted to visit the primary department. Last Sunday the superintendent said, "Next Sunday is the last Sunday of the month . . ." and before she could finish her sentence the



CRUSADERS AT STORM LAKE, IOWA

children called out, "It is Mission Sunday and we have the story about Wou Lu." They just love Mission Sunday, and poor as they are, and small as they are, they always bring more offering on this Sunday.

It has been a privilege to be the "special" of the Crusaders this past year, and I have enjoyed the correspondence with some of them. And they have sent me some lovely packages with just the materials I needed and wanted.

The House of Cheerful Givers

BY MRS. O. A. MEYERS

The Herald Band in the First Church, Rockford, Illinois, had used a special little House in connection with the automobile pictures this year. Certain sums were decided on for the various objects represented in our pictures, such as Bibles \$7.00, chairs \$4.00, milk \$4.00, etc. The children decided which object they would save their money for first and the story of that object was told.

The house is made of wood, and the first offering taken is counted and put into the denomination of cash wanted to fill the roof, chimney, sides or doors, etc., then the second Sunday they may see how far their contribution went. Announcement is always made so that they know just what each Sunday's offering would be used for, whether it be for milk, Bibles, bread, chairs or what. The leader in charge does the sticking on of the money each week. The children knew that this was called "The House of the Cheerful Givers," and they always used the verse in connection with their offering—"The Lord loveth a cheerful giver."

There were altogether 20 dollar bills for walls, doorstep and chimney, 347 pennies on the roof, 2 dimes in flower pots. The floor base is 8 inches by 10 inches. It is 11 inches high, with doors at each end and two windows on each side with glass panes and curtains. Red stars around the edge of the roof represent the children giving.

BOYS' & GIRLS' COLUMN

Webster, Mass.

Dear Miss Noble:

Webster C. W. C. wishes to send greetings to all the other Crusader bands. We send a picture also of part of our group and want you to know that we are a very happy band. Mr. George F. Camp, pastor of our church, took the



C. W. C., WEBSTER, MASSACHUSETTS

picture. He is much interested in our work and often visits our meetings, which are held every Monday afternoon. Miss Pearl Lauglois is our president. She is the one with the cap on in the back row in the picture.

We have studied about India and the West Indies, and have the project maps made and hung on our walls. Each member has made a scrapbook about a country where we have missionary work. And we each have a missionary to pray for. My missionary is Miss Esther Nelson of Yachow and I have a scrapbook made of pictures of West China. We have sent \$10 toward the work of Miss Lydia Huber of Porto Rico. She is our president's missionary. Some of us Crusaders have sent letters and gifts to our missionaries and birthday cards also.

We have a social once a month and such good times as we have. We play the games of the different countries and sing the Crusader songs. Our Crusader Company is so large now that we have divided it into two Companies and one is the "Black Side" and one the "Red Side." Miss Esther Basins is captain of the black side, and Miss Ethel Mauke is captain of the red side. We closed our meetings in June by giving the pageant, "The Castle of Life," which everyone greatly enjoyed.

While we've worked for the children of other lands, we have not forgotten our own "shut-ins" but remembered them with flowers, May baskets and Easter cards which we made ourselves. Your Crusader friend,

Doris Boisclair, Secretary.



CRUSADERS OF THE FIRST CHURCH, WAKEFIELD, MASSACHUSETTS

Bloomsburg, Pa.

Dear Miss Noble:

On April 24th we held a C. W. C. Rally in our Bloomsburg church, Lewisburg and Danville were represented by members and leaders. The Shamokin leaders were present. A fine program was enjoyed afternoon and evening. The program included the following: The dramatization by Lewisburg of "The Necklace of Cuban Pearls," dramatization of "The C. W. C. Motor on the King's Highway" by Bloomsburg, talks by Rev. Radcliffe of Bloomsburg and Rev. Bowers of Danville, a piano solo by Ruth Radcliffe, and a vocal solo by Phyllis Snyder. Mrs. Radcliffe led the singing.

Each child was tagged with a "get acquainted" card. The sessions were separated by a forty-five minute recess which was spent in getting acquainted. At six o'clock the buglers, Ernest Kocker and Mary Jane Chandler, led the two lines of boys and girls to the basement where a delightful banquet was served by the Women's Missionary Society. The banquet was enlivened with numerous yells and toasts. There were 80 present.

We feel that Mrs. Radcliffe, secretary of the C. W. C. of the Northumberland Baptist Association, has done fine work and deserves credit for the success of the Rally, which is the first in this district. Yours sincerely,

Frank T. Kocher, Jr., President.

North Adams, Mass.

Dear Miss Noble:

We have had a very interesting C. W. C. meeting today and I want to tell you about it. We opened the meeting by singing "Marching with the Heroes." Miss Mabbett read the honor points and I have 135. The Witters, missionaries to India, sent us some idols and other curious things. For the year's offering we have altogether \$10.27, which we gave to Missions. I have a very good time at the meetings and hope very much that you will come and visit us. Sincerely yours,

Francis Collette.

Hudson Falls, N. Y.

My dear Miss Noble:

I want to tell you about the Rally we had in our church April 25th for the Crusaders of the Washington Union Association in Hudson Falls, N. Y. The Glens Falls Crusaders presented each one of us with a red shield with the words "God's Will" written on one

side. Miss Joslyn presided and introduced Mrs. Allen of Fort Ann, who talked to us about "God in Nature." Then we had sentence prayers, sang songs, had stunts and played games. Mr. Crossman, our pastor, told us a story about "The Broken Arrows." Ruth Wilson of Hudson Falls played a violin solo. The Glens Falls Crusaders told us about their work for the year, using a map and pictures.

After our meeting we went into another room for refreshments. The tables were decorated with red and white paper and at each place was a cup cake with a paper Crusader pennant stuck in it. Mrs. Cuyette, our leader, prepared our lovely lunch. There were 38 present. We all had a good time and wish you could have been here. With best wishes for you in your work, I remain, Yours truly,

Arthur Crossman.

Garden City, Kan.

Dear Miss Noble:

I'm a member of the C. W. C. in Garden City. I'm eight years old. I like the C. W. C. very much. We have thirty members that come regularly and twenty come once in a while.

I hope our little money will help build churches and help teach foreign people about Jesus. Miss Georgia Matthews is our C. W. C. leader. Saturday, April the twenty-fifth, we had a C. W. C. program and a picnic. At the program one girl led the meeting. Two boys sang a song and others told about books they read. One boy played a piece on the piano and Mother told a story about The Tiger and the Missionary. It was a thrilling story and we all enjoyed it.

The first Sunday night in each month we have charge of the song service at church.

From your friend,

Edna Brinkman.

Westminster, Mass.

Dear Mary L. Noble:

At our Rally, April 26, 1931, we followed the program which was in one of the MISSIONS. The children who took part in it liked it. The audience also liked the program.

We had an average attendance of fifteen. We had three new members this year. We held our meetings the last Friday of every month with the exception of July and August.

Sincerely yours,

Elizabeth Conant, Secretary.

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"WORKING WITH THE KING"

This series, put out by the Committee of Conference of our two Women's Societies, begins with the foundation legend of an Oriental king, and covers in its ensuing series of twelve programs all phases of home and foreign work, with a general outline of each and all the activating leaflets, plays, etc., required to put it on. The successive topics are: "At Work with the Girls;" "At Work with the Children;" "With Older People;" "Sharpening Tools;" "On the Rural Problem;" "In Our Community;" "To Make Real the Ideal of the Christian Home;" "To Bring in the True Spirit of Christmas;" "Facing the Unfinished Task;" "In Prayer;" "In Personal Evangelism;" "Facing Financial Responsibility." With each theme is a practical suggestion for local action, as in case of the one on "At Work with Older People," the activating matter reads: "Bring the older women in cars. Give program at Old People's Home if there is one near you. Distribute literature to shut-ins." This literature packet, with outlines, is free.

"AROUND THE WORLD IN TEN HOURS"

Another brilliant series fostered by the Conference Committee and bearing the above title is intended primarily for groups of business and professional women and other auxiliaries to the woman's society, but will work charmingly with the central society. It is designed to give a general view of Baptist missionary work and "allows one meeting to a home mission and one to a foreign mission study book, one to 'Overseas' and one to 'From Ocean to Ocean,'" has a unified plan and suggests social activities in addition to study. Beginning with a fascinating

meeting on "All Aboard," bright with invitations of tiny ships, arrangement of room to represent gang plank, wharf lined with chairs, deck space, buffet supper served by white-jacketed stewards, the routine ship's officers at speakers' table across stern of ship, mimeographed tickets, etc., it continues through "Steamer Basket" (based on Reading Contest Books), "W. A. B. H. M. S. Broadcasting," "Cruising the Seven C's" (Overseas), "Passports" (plans of National Civics Committee), "Unusual Side-Trips" (based on *Christ Comes to the Village*), "The Ship of State" (based on *God and the Census*), "Sailing Across in a White Cross Ship," "Stewardess on the Dollar Line" (denominational plans for women) and "Farewell Party on Ship Board" (dramatization based on "Rocks, Reefs and Mud Flats.") This latter series goes into much greater detail than the former, giving every item from posters, invitations and program features to unique refreshments and social features. The price is 10 cents.

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"The Home Mission Kaleidoscope"—a free series based on "From Ocean to Ocean" (the latter is 50 cents)—and an equally worthwhile series on "Overseas" (which is likewise 50 cents), will require little adaptation for use in the simplest mission circles. Send all orders to The Baptist Literature Bureau, 152 Madison Ave., New York City, or to your nearest headquarters.

"THE HOME BEAUTIFUL"

A charming luncheon under this title was given by the Woman's Society of Central Church, of Wayne, Pennsylvania. Each table was decorated with flowers and candles in a color of the rainbow, with program covers corresponding. The toasts were on the symbolism of the primary colors, as follows: "Love," red; "Worth," orange; "Faith," yellow; "Life," green; "Loyalty," blue; "Royal," indigo; "Modesty," violet. The introductory talk was on "Chasing Rainbows," the presiding officer sustaining the theme between toasts with binding material link-

ing all to the "Home Beautiful." The closing talks were on "The Promise," that if all the elements set forth in the toasts were put into the home, the home-builders would obtain the treasure reputed to be in the pot at the end of the bow. This "Pot of Gold" was set forth in a home scene on the platform at the end of the dining-room, thus visualizing the meaning of the program.

"WOMAN'S PART IN WORLD PEACE"

Another luncheon program from the above-mentioned church featured the theme uppermost in our minds at present—peace. Flags of all nations were used about the room, and a definite idea worked out for the center of each table. At the speakers' table, for instance, a large mirror was banked about with green and a ship anchored in "the harbor of peace," smaller ships bringing in their cargoes—Leadership, Friendship, Kinship, Marksmanship (a goal), etc. Table 2 was the Peace Conference center; three, the Statue of Liberty; four, a peaceful peasant village scene; five, devastation—half-fallen buildings made from stone blocks, trees, etc.; six, implements of war scrapped. The toasts, of course, were on the minor cargoes visualized at the speakers' table.

"WORLD GARDENING"

Another original adaptation of this theme first featured in The Forum three years ago was used by the women of the Norwalk, Ohio, church. The ten chairmen of the groups made booklet invitations for their respective circles, a flower cut-out from a seed catalogue forming the cover. Junior Guild girls made attractive envelopes for the "seed packets," one of the older women cutting out news items to enclose, one envelope for each guest. As the poster announced the gathering as a garden party, a little garden was improvised for the center of the room. The main theme was on the Missionary Training School as a garden, a fine paper on "Flowers in Many Lands" following. Short talks were given on phases of work designated as "Peas," "Beans," etc. Each person had been asked to bring a bulb or plant to exchange in the social hour. The refreshments followed a yellow-and-white color scheme and included spring salad, tiny crepe paper sprinkling cans filled with mints being an admired feature. The attendance at this meeting was double the average number—and what wonder!—Mrs. George Jefferson.

Around the Conference Table

(Continued from page 497)

service of those whom we call missionaries and who are sent at our expense. It was a great thing to hear the commissioned missionaries say "We will not fail *you*" and to listen to the reply of the congregation as they repeated the same sentiment, "We will not fail *you*." As we pray for our representatives on the field and plan to support them, let us thank God that they are so goodly a number and that this year, too, recruits are going to sustain the work.

Civic Work Again and Yet

After the summer intermission there is no diminution of the interest which Baptist women are showing in the civic work of our missionary societies. On the contrary, this work and the best methods for promoting it have been the subject of discussion at many Conferences and Summer Assemblies. Young people's groups have joined the host of those interested, while Guild girls and R. A. camps have kept the ball a-rolling.

There are two subjects of major importance. One is the approaching Disarmament Conference at Geneva in February, 1932. President Hoover has left

no doubt in our minds as to the high hopes he entertains for the results of this Conference. The entire emphasis of his address of welcome to the International Chamber of Commerce meeting at Washington in the spring was upon the great need for a definite and drastic disarmament program. If we think of it, not as the negative process of *un-arming*, but as positive steps toward securing World Peace in honor of our Prince of Peace, we shall be even more happy to join the campaign.

The other subject of major civic importance is, of course, the 18th Amendment and its observance. Let us bear in mind that election time is almost here and we should therefore do three things:

(1) vote; (2) vote for candidates who believe in Prohibition and will put that belief into action; (3) use our influence to induce other Christian people to vote. The 18th Amendment has brought to the American people such immense industrial, economic, social, health and moral benefits that he who would work for its repeal because of appetite or personal financial gains proves himself willing to sell his very soul.

The interest, help and prayers of each individual woman are needed. The united power of Baptist women will be a great factor in the successful outcome.

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Yours, with best wishes,
Mrs. E. H. Paine,

Delhi, N. Y."

Consult MISS FRANCES K. BURR, Treas.

Woman's American Baptist Foreign Mission Society
152 Madison Ave. New York, N. Y.

REPORTS OF MEN'S COUNCILS

(Continued from page 500)

already covered and many more have requested this service for early fall.) (5) Cooperating with moderators in association. (Every association meeting had a definite place in the program for men's work and five hundred men participated.)

"The Convention area and state council developed and promoted successfully: (1) A men's retreat in which six of the associations were represented. (2) An all-day session of the State Council for devotion and study. (3) Special emphasis upon attendance at association and state meetings with definite program for men included."

Southern California. "The state chairman has visited churches in different parts of the convention field, making use of the 'Tackle New Tasks' folder to stimulate interest. One association has a men's council organization. The work of the men's council was presented in the mid-year associational meetings. We are working toward an organization in each association. The state chairman believes that the men's program as outlined in the manual is practical and adaptable to all local churches, small or large."

Colorado. "Our state laymen are finding that Christ's business is their business and many small groups are training, waiting for the general call 'to arms' that shall come from the meeting of the National Council at Kansas City. Of ten associations only one is organized with officers. This is the only association to make an attempt thus far to put laymen's work on a par with the women's work."

Connecticut. "At a meeting of the association chairmen, held in the fall season, plans for the work of the year were outlined. Special emphasis was placed on the distribution of the Mail Box in January; in February we stressed the necessity of raising our missionary budgets and in March we emphasized Evangelism and Bible reading. The men helped in promoting the Victory Missionary Easter Offering. The state chairman has spoken before men's groups in every association but one. We feel that something has been accomplished, for surely the Baptist men of Connecticut are being awakened to their responsibility to the Kingdom."

District of Columbia. "In October

the council met and formulated a program. We chose to promote Tasks V and VI. Sunday, November 16th, was dedicated Men's Go-to-Church Sunday. At the associational yearly meeting Mr. Coleman spoke to more than two hundred men on men's night. Following the association our men were urged to hold fellowship meetings and to actively promote Task V. Our men assisted in the Community Canvass effort."

Idaho. "The men's work has been presented at the state convention associational meetings, four district meetings and a number of our churches. About twenty-five percent of our churches have men's organizations using the seven-task program. The pastors are pleased and heartily endorse this work. It has enlisted men who have done little or nothing in church work in the past and brought out several who have real ability and talent. Our men took an active interest in the Community Canvass. We feel optimistic about the future of men's work in this state. We want you to count on us."

Illinois. "Fourteen out of seventeen associations have a laymen's council

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The American Baptist Publication Society, William H. Main, D.D., Executive Secretary, 1701 Chestnut Street, Philadelphia, Pa.

Women's American Baptist Foreign Mission Society, Miss Frances K. Burr, Treasurer, 152 Madison Avenue, New York City.

Woman's American Baptist Home Mission Society, Miss Dorothy A. Stevens, Treasurer, 152 Madison Avenue, New York City.

The Ministers and Missionaries Benefit Board of the Northern Baptist Convention, P. C. Wright, Executive Secretary, 152 Madison Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelford, D.D., Executive Secretary, 152 Madison Avenue, New York City.

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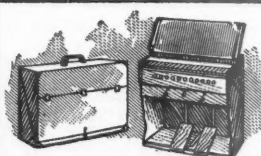
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functioning. We now have approximately one hundred and seventy-five laymen leaders in Illinois. One day men's meetings, sponsored by the associational council, are being held in the various associations. One hundred and seventy-five men attended the state convention meeting. The men had charge of the night sessions of the mid-year associational meetings. Each associational men's group is now responsible for the organization and maintenance of the men's work in the local churches within the association."

Indiana. "We have about twenty-five percent of the associations organized over the state and they are using the 'Tackle New Tasks' program. In a few of the larger churches the men's Bible classes are using this program also."

Iowa. "A total of nine conferences were held with twenty-three churches represented. A questionnaire was sent by the state council to every pastor ask-

ing for definite information as to the statistics of men's work. The replies have brought many calls for information and assistance. Five churches have organized men's councils during the past six months and several more are definitely planning to do so. Plans are being made for a men's page in the state Baptist paper."

Kansas. "Will say that the Baptist men of Kansas are behind the men's movement and in my opinion we have had one of the best years in our history. More men are getting interested and getting into the work and feel the responsibility than ever before."

Massachusetts. "In Massachusetts the work for men has been on the up-grade during the past two years. The state committee has been enlarged to include a representative from practically every association. Associational rallies have been held and the committee has cooperated with the state convention in furnishing laymen as speakers for the mid-year association meetings. Conferences have been held with a number of local churches. A number of churches are following in whole or in part the seven-task plan of work."

Minnesota. "In July a two-day retreat was undertaken at Mounds Assembly Grounds. Twenty-four churches from all sections of the state were rep-

resented. The meeting was given over to a study of the men's movement and reports from some of the churches. Plans were endorsed calling for an 'Expansion Sunday' program for one of the winter months, a report of men's activities in the Minnesota Bulletin, and the visitation of as many churches as possible by laymen. At the state convention meeting an entire afternoon was given to the discussion of the men's movement. Reports were given by churches on boys' work, conservation of mem-

bership, increasing attendance, social activities and the general program. Following 'Expansion Sunday' in January, nine churches reported councils under way and forty-six churches requested the visitation of some layman and additional information on the men's work. More interest is evidenced in this state than ever before."

Montana. "Five churches in the state have well organized laymen's organizations. I believe this fall every church in the state will have their men organized."

Nebraska. "Most of the pastors of the state have made an honest effort to organize a men's council in the church. Some have completed organization; others made a good start. About twenty-five percent of the churches are organized in one form or another."

New Hampshire. "Progress of the men's work in New Hampshire has been very good. All the large churches have adopted the men's movement, also many of the small churches. Because of the individual work of the laymen many more additions have been made to our churches."

New York State. "During the year conferences have been held with about 1855 laymen in small groups in various parts of the state. A most satisfactory observation that can be made at the end of the year is that local church councils started two years ago are functioning with increasing effectiveness. We have joined in convention programs. Six members of the state council acted as vice-president of the Community Canvass. The most important accomplishment of the year has been the organization of the Buffalo area under Mr. David Dahlstrom."

Ohio. "Every association gave a place to men's work at the program of its annual meeting. Mid-year missionary meetings also gave a large place to the men's work. Men have been particularly active in the Community Canvass. Fifteen associations have leaders who are promoting the men's work. In most of the associations the men are active and in several the men's work has made unusual progress. In one association thirteen of the seventeen churches have councils and several associations expect to have a men's council in every church soon."

Pennsylvania. "Eighty churches in the state have adopted the seven-task plan of work in some form. A most encouraging sign has been the receipt of re-

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quests from interested pastors and laymen for definite information as to how to introduce this plan in their churches. The state council has launched a statewide movement to raise \$2,500 for promoting the men's work. One association has amended its by-laws to provide for the appointment of a standing committee on laymen's activities. Ten other associations have undertaken a similar amendment. The state has been districted. Today there is an established leadership in virtually every area."

Rhode Island. "The major responsibility of the state laymen's committee during the year has been the creation of laymen's councils in the churches. Councils are operating in several churches

and changes in the organization of other men's groups have made possible their use of the seven-task plan. Round-table conferences have been conducted. Laymen assisted in the Victory Missionary Easter Offering and were very active in the Baptist Community Canvass."

South Dakota. "While we have not increased our working groups, those who were active have been richly blessed in the results obtained. Many who have not been active have been brought into active service."

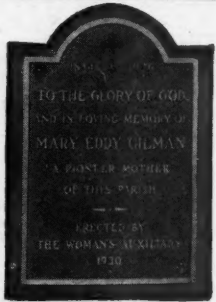
Utah. "Immanuel Church, Salt Lake City, and First Church, Ogden, are organized on the basis suggested by the National Council. A layman headed up the Baptist Community Canvass campaign and with him were associated six other laymen. Several of the most efficient laymen of the state are members of the State Board and take a deep interest in the denominational work. We are hoping for a more complete organization during the coming year."

Wisconsin. "The state chairman has spent considerable time getting in touch with pastors and learning the needs. We have inaugurated a men's department in the Wisconsin Baptist. Churches are being given assistance in getting their men started. The men's work will be presented at the meeting of the state convention in June."

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